



SERMONS,

PREACHED AND PVB-

LIKELY TAUGHT BY RICHARD

LEAKE, Preacher of the word of God at *Killing-*

ton, within the Baronrie of *Kendall*, and

Countie of *Westmerland*: immediat-

ly after the great visitation of

the pestilence in the fore-

sayd Countie.

Ezechiel 24. vers. 13.

Thou remainest in thy filthines and wickednesse, be-
cause I would haue purged thee, and thou wast not pur-
ged: thou shalt not bee purged from thy filthines, till I
haue caused my wrath to fall vpon thee.



AT LONDON,

Imprinted by FELIX KINGSTON, for Thomas

Man, and Humfrey Lownes.

1599.

THE
OFFICE OF THE
SECRETARY OF THE
NAVY
WASHINGTON, D. C.

RECEIVED
JAN 10 1898

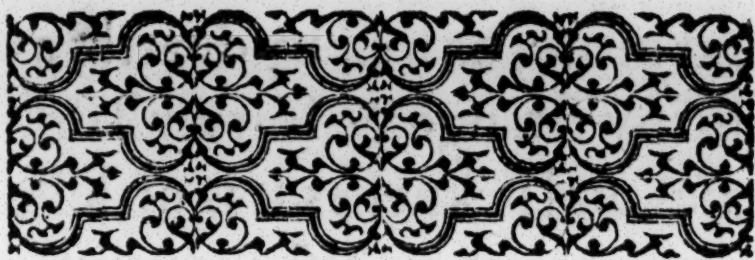
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TO THE WOR-
SHIPFULL, M. THOMAS
STIKELAND, AND M. JAMES BEL-
LINGHAM, Esquires, and two of her Ma-
iesties Iustices of the peace, within the Ba-
ronrie of Kendall, and countie of Westmer-
land, RICHARD LEAKE wisheth all graces
*needefull for this life, and the continuall en-
crease of all graces pertaining to eter-
nall life, to the ende of their
dayes.*

IT is not vnknowne
vnto your worships,
and to vs all round
about, what great
and manifold dangers haue o-
uerspread all our countrie, by
the space of these two last yeares

THE EPISTLE

and more, as well by dearth, as also by strange & fearefull diseases, and sicknesses. It is no lesse knowne vnto vs also, how little good, and small reliefe, all outward meanes of remedie and comfort brought vnto the distressed ones in their extremities, and who knoweth not how lamentable and wofull was the state of the afflicted one, (especially in such places as were infected with the pestilence) and what feare came vpon vs all thorough that their affliction; what mourning amongst them, and daily deuises amongst our selues, how to auoide & escape dangers? I wish from my heart, that the originall breeding, and
first

DEDICATORIE.

first occasion of these lamentable times, were as well knowne, or hereafter may be knowne of vs all, *viz.* how that it was not infection of the ayre, distemperature in their bodies, much lesse the malicious and diuelish practises of witches, or yet blinde fortune, or any other such like imagined causes, which were breeders of these euils. But the masse and multitude of our sins, in rebelling against the holie one of *Israell*, these (I say) haue been the prouokers of the Almighty, to make vs drinke of the cup of afflictions, these haue pulled vpon vs al these plagues, and brought vpon vs all these fearefull and afflicted times,

THE EPISTLE

wherein we haue lately been:
which poynt, that it might appeare plaine to the sight & view of all my neighbours (whose hearts haue awaked at the beholding of the said calamities) I haue laboured in this little treatise following, to make knowne, what hath caused all these woes, and who hath wrought and brought vnto vs better dayes, as also what dutie we owe to the Lord, for our gracious and long desired deliuerance. Which I am bold to dedicate vnto your Worships, and that for two respects: first, for that I perswade my selfe, that you are both favourable, and also forward to entertaine, and bid welcome all
that

that bring the glad tidings of
saluation: whereby I am resol-
ued that you will not only your
selues accept and take in good
part, these my poore labours,
but also patronize, countenance,
and defend thē against al those,
who shall deride and scoffe at
them, as they doe at all good
things, in my self or others, and
secondly, for that you be Magi-
strates, and Iustices within those
limits and precincts, most parts
whereof haue bin infected most
pitifully, and (I am perswaded)
most iustly, for those great and
capitall sinnes, which rule and
raigne amongst vs: as grosse
Poperie, and blinde superstition
in very many places, in so much,

that I am afraide, that that ab-
hominable Idoll of indignati-
on, the Masse is vsed in diuerse
places about vs, and that ve-
ry boldly : adde hereunto, fil-
thy drunkenesse, abhominable
whoredomes, open profanation
of the Sabbath, vnlawfull pa-
stimes, with infinite many moe,
which the further they bee rip-
ped into, the more filthy stinch
ariseeth out of them. These and
such like sinnes (I say) being so
pregnant and rise amongst vs: I
doubt not, but as you espied
them, and heard them cryed a-
gainst by worde and writing,
you with the rest of your asso-
ciats ioyning with you, will
holde on in zeale of Gods glo-
ry,

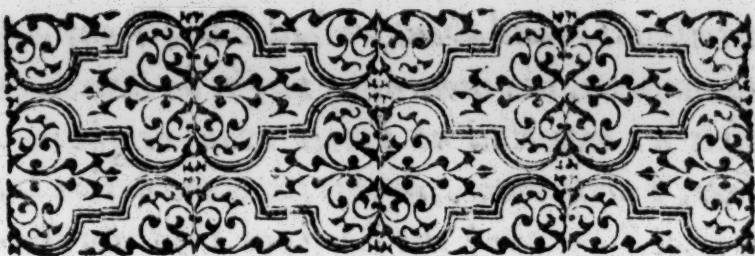
DEDICATORIE.

ry, the peace of Gods children,
and the discharge of your owne
dueties, that these sinnes may
haue those lawes executed vp-
on them, which most christianly
is prouided in this land, for re-
straining them : which (no
doubt) shall so greatly tend to
the glorie of God, the furthe-
ring of the course of the Gos-
pell, and the flourishing e-
state of our christian common-
wealth, that in short space, the
excellent effects of this zealous
gouernement, shall proue the
trueth and vprightnes thereof.
And thus briefly I cease: com-
mitting this little worke, and
the issue thereof, for acceptance
at your Worships hands, and
all

THE EPISTLE

all other that shall reade it, to
the wisedome of him, who hath
the disposing of the hearts, e-
uen of Kings and rulers, euen
one God, and three persons, the
Father, the Sonne, and the holy
Spirit, to whome be glorie, ma-
iestie, dominion and praise for
euermore.

Your VVorships bounden,
Richard Leake.



To the Christian Reader.



He occasion (good reader) of my offering this poore mite into the Lords treasurie, and of sending abroad this fruit, which the increase of my small talent bringeth forth unto the Lords familie, was this: It pleased God by the space of two yeares together, to giue our country (in the North parts of this land) a taste of his power in iudgement, being prouoked thereunto by our manifold enormous sinnes: he visited vs with many and grienous sicknesses, as first with the hot feuer, after, with the bloodie issue, and lastly, most fearefully with the extreame disease of the pestilence, inflicted upon many, and shaken at all in our whole countrie. And albeit neither I, nor any of the people vnder my charge, were infected therewith, yet had we all of vs, the cause thereof within our sinfull hearts, as well as any others: it had innironed

To the Reader.

us almost round about, we had scarcely any way to turne us, but mourning might be heard; so that we expected no better than neighbours fare. Furthermore, in this time, and before (as it is well knowne) the Lord our God, did chasten and punish this whole land with dearth and famine of bread, and scarcitie of other victuals in diuers places, since which time of tribulation, it hath pleased him (who is God, blessed for euer amen) to make knowne his power in mercie, as he had before manifested the same in indgement. For he gaue plentie and cheapnes of bread and all kinde of victuals in stead of scarcitie and dearth: hee extinguished the heate of sickenneses in those places where it was most feruent, & with-held it from those places vnto which it was most fearefully threatned, so that then might be heard amongst vs, mirth in stead of mourning, songs in stead of doleful sighings; glad some salutations in meetings, in stead of diligent shunning each of others presence, for feare of infection. The boistrous stormes of afflictions now drinen away, and calme showers of comfort descending: the cloudes of his heauie displeasure now being dispersed, and the brightness of his fauourable countenance shining vpon us: sicknesse now ceased, and health restored: famine taken away, and plentie ministred; I thought it high time not onely to preach vnto the people of my owne charge, these sermons following

To the Reader.

following (which teach plainely what vse we are to make of these and such like workes of God, and what dutie they binde vs vnto) but also to publish them for the benefite of all such as the doctrine doth pertaine vnto. This occasion and opportunitie offered (being well considered of all them who shall reade these Sermons) may serue sufficiently to excuse me of all such wants as shall be espyed in me: for the proverbe is not more olde than true: a little betime is worth much too late. How good is a word in due season? (saith Salomon) Pro. 15. 25. as if he had said, Oh who is able to declare how good a word is, which commeth in due season? He himselfe afterward sheweth whereunto it may bee compared: A worde (saith hee) spoken in his place, is like apples of golde, with pictures of siluer, Chapter 25. verse 11. Now sure am I, that there is no wise bodie can denie, but these Sermons were spoken in season, and also published in season, except some shall say, that they had better haue come sooner, which I could not remedie: and yet I feare not their comming too late: for the dangers are lately passed, the deliuerance newly obteyned, the prints or markes of his correcting rods, are yet to be seene in many great townes, whose habitations are as yet scarcely replenished: the noyse of their mournings and gronings, which
were

To the Reader.

were sore chastened, are as yet sounding in some of our eares: his gracious blessings are as yet euen in our mouthes; so that neither his punishments vpon the wicked, his chastisements vpon his children, nor his senerall blessings vpon them both, now againe multiplied, can possiblie be out of memorie. If any say that they (such as they are) be published ouer hastely, because peraduenture they may seeme to preuent the publishing of some more learned mans worke taken in hand vpon the like occasion: I answer, that euen for this purpose I stayed these my Sermons a whole season, gladly desiring, and earnestly expecting the publishing of some of their labours, vpon the same occasion, and to the same end, that I haue published these: yea, so long I stayed, till I feared, that if I should haue lingered any longer, the fitnes of the time would haue stolen away; and yet could I heare of none which went about or intended any such matter. Wherefore thus long I stayed, looking for some mans labours to doe more good, and no longer would I deferre, least there should be no mans labours set forth vpon the same occasion, which might doe any good.

Now then (the premises considered) I pray thee Christian reader, to take in good part, this my labour, and then it shall be as an earnest penny of some riper fruits out of my poore garden,
when

To the Reader.

when God shall minister a fit season to gather them, and to send them abroode. I ayme at nothing herein, but the glorie of God, the benefiting of others, and the discharge of my owne dutie, if by any meanes I might attaine thereunto, though but in some small measure : and though I misse thereof with men; yet not with God, who regardeth and accepteth the will and desire. As for the malicious and enuious carpers and scorers, who haue Eagles eyes to see moles in godly mens labours, but blinde as Moales, to see beames of wickednes in their own lines; readie to censure others of all wants, but sooth themselves in their owne wayes, if they enuie me, it is but their propertie, if rasblie they censure, and indge amisse of me, it is their ignorance, if they with open mouth barke at me, I haue therein many to take part with me, whose bookes I scantly am worthie to beare after them : none whereof could euer write so learnedly, deliuer the trueth so zealously, or doe any worke so profitably, but either Atheist, Papist, sectarie, one wicked person or other, was readie at hand eyther priuily or openly, to labour by power and policie, perswasion or threatning to hinder the good successe of those their labours. It therefore account all their malicious carping and scornefull censuring, the fruit which their profane lips do daily bring forth. But vnto such

To the Reader.

as feare God, and haue need to be increased by
the mutual helpe of their breihren (I say) reade
these sermons diligently. & meditate vpon the,
that ye may see the works of god, and the vse yee
ought to make of them, when God hath chaste-
ned you by sicknesses or any other way, humble
your selues before God, repent and turne neerer
vnto him, and againe when he hath mercie vpon
you, and granteth vnto you ease & comfort,
then beware, sinne no more least a worse thing
come vnto you, which, that it may be fruitfull,
God for Christ his sake grant through the
mightie working of his holy spirit, vnto
which one God, Father, Sonne
and holy Ghost, be glory and
praise for euer.

Amen.

Thine in the Lord :

Richard Leake.

1

THE FIRST SERMON
OF THE DVTIE OF OVR
deliuerance : drawne out of this
portion of the word of God
following : viz.

Ioh. 5. vers. 14. *And after that Iesus found him in the temple, and said vnto him, Behold, thou art made whole, sinne no more, least a worse thing come vnto thee.*



Hese words are a speech or kind of exhortation, made by our Lord and Sauour Iesus Christ, vnto the poore man, whom a little before he had healed, describing vnto him the dutie of his late receiued deliuerance : as also by a louing & friendly caueat, forewarning him of the feare and danger of a relapse into sinne againe, and former follies. Wherein, for the better explanation of the particulars, we haue to consider these parts or speciall circumstances.

The summe of
y whole verse.

The parts of
it.

First, the time when Christ vttered these words, viz. a little after he had been healed of his great and grieuous paine, to the end hee might the better remember it: and immediately he had talked with the Pharisees Christ his enemies, least by perswasion they should haue corrupted, or by threatning feared him, not to

^r
The time whe.

giue God his due: drawne out of these words of the text: *And after that.*

The place
where.

2

Secondly, the place where these wordes were vttered by our Sauour Christ, *vz.* the temple: *he found him in the temple:* a fit place, that such heavenly and diuine words might take more effect. *David* comming into the temple, alwaies his zeale and earnest desire to praise God was kindled. And if there bee any sparke of grace, vsually it will burst out, comming into the temple, the ordinarie place where God is worshipped.

The words of
exhortation
themselves.

3

The louing
caueat.

4

Thirdly, the wordes of exhortation themselves in these words: *and said unto him, Behold, thou art made whole, sinne no more:* a friendly and louing caueat, forewarning the daunger of not doing the dutie aforesaid, in these wordes: *least a worse thing come unto thee.*

Of all these parts, and their seuerall branches in order.

The time whē.

1

Christ a care-
ful shepheard.

Of the first part. The time whē these words were vttered, was a little after our Sauour Christ had shewed the great miracle vpon him, in healing him of his disease, which had vexed him thirtie eight yeres, to the intent he might the better remember it. Where first wee are to note, the carefull dealing of Christ as a true shepheard, to vse all meanes for gathering into the folde, the lost and straying sheepe;

sheepe; he omitteth no occasion, neglecteth no meanes, neither is hindred by any labour, to instruct and edifie either by doctrine, or miracle. The like course must be imitated of all the faithfull shepherds of Christ Iesus: *to be instant in season, and out of season: to exhort, to improue, rebuke:* And with Paul, *to become all vnto all,* to the ende they may win some.

2.Tim.4.2.

1.Cor.8.13.and

9.ver.21,22,23

Againe, we note here the dutie of all Gods children, when God hath bestowed his blessings vpon them, euen immediatly thereupon *to render thanks, & sing praises to the highest.*

Thus did Moses after the great deliuerances God gaue vnto Israel. Thus did Deborah whē God had giuen her victorie ouer her cruell enemy Sisera. Thus did Dauid for euery miraculous blessing God shewed vpon him, vsing this or the like speech: *What shall I giue vnto the Lord for all the benefits he hath done vnto me?* And finally thus did the tenth lea-

Exo.15.2,3.&c

Jdg.5.2,3.&c

Psal.116.12.13

Luk.17.16.

per when Christ had cleansed him, returne with speede to giue God praise. So that hence I conclude this doctrine, that immediatly vpon the bestowing of Gods blessings vpon vs, wee ought with thanksgiuing to put them in remembrance. As most of vs now liuing in the North parts of this land, haue most largely tasted the comfortable, and neuer stinting streame of his mercies. First, in preseruing vs

Delay not thy
thankfulness
when God of-
fereth his mer-
cie.

Some particu-
lars wherein
the North-
parts haue
found God lo-
uing to them.

Our danger
by-past.

Psalm. 105.

in the pinching time of dearth. Next, in tur-
ning our pouertie into plentie. Thirdly, his mi-
raculous sauing vs in the vehement & ouer-
spreading time of the pestilence. So that whe
to mans expectation we haue been within the
reach of it: yet euen then hath his power in
mercie ouerreached and preuented the same.
So that in regard of these late receiued deliue-
rances, I may very fitly vse the patheticall con-
clusion that *David* vseth, after a large suruey
of his mercies: *O that men would therefore
praise the Lord for his goodnesse, and declare
the wonders that hee doth for the children of
men.*

2 Againe, the time when our Sauour Christ
vttered these words, was immediatly after the
man healed, had talked with the Pharisees,
Christ his vtter enemies: the Pharisees dealt
with him as they were accustomed to deale
with all others, who they saw to fauour Christ,
either for his doctrine or his miracles. First to
trie if they could perswade them, that Christ
was a seducer, and that they runne into great
danger if any way they did affect him. Thus
dealt they with the man that was borne blind,
whom Christ had healed, and with those ser-
uants they sent to attach Christ. But if by this
perswasion they could not preuaile, then they
assaied a sharper course, euen to threatē them
with the law, and to cast them out of their Sy-
nagogues:

The subtrill
dealing of the
Pharisees.

1

Note.

Ioh. 9. 24.

Ioh. 6. 47. 48.

The crueltie
of y Pharisees, when the
other would
not preuaile.
Ioh. 9. 22.

magouges:

nagogues : by which two meanes they held backe many, yea euen of the chiefer sort, that they durst not openly professe any good will to Christ. Our Sauour Christ therefore espying the danger this poore man was in, after he had talked with the Pharisies, thought it then a fit time, euen immediatly thereupon, to vtter these words of the text, thereby to bring into his remembrance afresh his late receiued benefit : as also to make him bold and zealous in the course of a Christian, by shewing him the danger that would ensue, if he did it not.

Ioh. 12. 42, 43.

The loue and care of Christ to call vpon vs when we are in most danger.

Here may we note, that it is very dangerous for weake Christians to hearken to the subtile perswasions of Gods enemies : or to be called before them being in authoritie and to be threatened : as may appeare by the oftē reuolts and recantations of many weake Christians in the Primitiue Church, & our owne Church of England, when they were vrged thereunto by persecuting tyrants, or bloodsucking Bishops. Therefore that neither the one may deceiue them, nor the other terrifie them, they are themselves to vse incessant prayer, that God would giue them his spirit, to leade them into all truth : and being in the truth, that he would in his mercie vouchsafe them the spirit of boldnes, to professe his name euen before kings and princes, and neuer be ashamed.

Dangerous for weak ones to be conuicted before persecutors.

A speciall remedie against feare and fainting in our troubles for the Gospell sake.

The dutie of
good pastors.

The dutie of
one Christian
to another.

1. *Thess.* 5. 19.

1. *Pet.* 2. 2.

Exhort one
another daily.
Esay. 2. 3, 4.

The second
part.

Secondly in Christ we are here to note the dutie of good shepheards ouer their flockes, as also of stronger Christians to their weaker and new conuerted brethren, *vz.* where they espie the instrumēts of Satan so busie, both by perswasions and threatnings, *to quench the spirit of God* in new conuerts, even then to bee as readie as Christ was here, whensoever they meete with them, either in publike exhortations, or priuate conferences, with Christ to put them in minde of their late deliuerances out of the clawes of Satan, *and kingdome of darknes*, & of the danger y will ensue, if euer they fall away. And thus much for the first part of the text, drawne out of these wordes, *and after that.*

The second part, *vz.* The place where. The place where our master Christ vttered these wordes to the man whom hee had healed before, was the temple. Iesus after the miracle shewed in healing the man, got him out of the way for a certaine space: and coming into the temple, there he found the man vpon whom the miracle of healing had been shewed, lately come from talking with the Pharisees: whereupon Christ, what in regarde of the vrgent occasion, and what in regard of the fitnes of the place, vttereth the words of exhortation in my text: *Behold, thou art made whole.*

whole. The temple was the place where God had promised his presence, when they came either to pray, or to perswade vnto Christianitie: as the Lord promised vnto *Salomon* the builder of the temple in these words: *And the Lord said vnto him, I haue heard thy prayer and thy supplication that thou hast made before me. I haue hallowed this house (which thou hast built) to put my name there for euer: and mine eyes, and mine heart shall be there perpetually.* Christ therefore in this temple perswading vnto newnes of life, had the promise of his fathers presence, to make his perswasion powerful, as also to print in the hart of the hearer, a more reuerend regarde and estimation thereof being deliuered. *Dauid* being a true type and figure of the Militant Church here on-earth, neuer came into the temple but his heart leapt for ioy, his ioy was increased, and his zeale kindled: yea that which being out of the temple he could neuer attaine vnto, was in the temple made partaker of. Though that temple was a type and figure of the spirituall temple neuer made with hands: and there is not the same vse of it now, as there was then, yet haue wee at this day two things, that may fitly resemble that temple, and where God wil as well heare the praiers, and receiue the sacrifices of his Church, being done in spirit and trueth, as he would then.

1. King. 9. 3.

Dauid a type of the militant Church.

Reade *Psal. 84.*
& *Psa. 122. 1. 2.*
1. Chon. 29. 9.

Salomons temple a type of the spirituall temple.

Two things now resembling Salomons temple.

Ioh. 4. 24.

1
Godly societies meete together for exhorting one another.

Matth. 18. 20.

2
Publike assemblies of the faithfull at the house of prayer.

Esay 56. 7.

Ierem. 7. 11.

Mar. 11. 17.

Heb. 3. 13.

Heb. 10. 23, 24.

35.

The first is the godly societies and assemblies of the righteous, wheresoever and whensoever they meete together, according to the rule and warrant of Gods worde: to such Christ hath promised his presence, saying: *Where two or three are gathered together in my name, there am I in the midst of them.*

The second is our ordinary assemblies and meetings together at the house of prayer, to powre forth prayers to the Lord, be partakers of the word preached, and administration of the Sacraments. Where such assemblies are employed to these aforesaid vses, they are not as the Prophet calleth the temple in his time, *the den of theenes*: but they are even the blessed throne & kingdome of Christ Iesus, to whose faith and constancie Christ hath promised such power, that even the gates of hell shall neuer be able to preuaile against them. In these two temples (as I may call them) when we meete with our brethren, it is not our duties to prate and chat of worldly matters, but rather euery one of vs, to exhort one another while it is called to day, least we be hardened through the deceitfulness of sinne. Yea, to keepe the profession of our hope without wauering, and to prouoke one another vnto loue and to good workes: not forsaking the godly fellowship that ought to bee amongst Gods children. And to be carefull alwaies to cherish and embolden the weake, putting

putting them in mind of their miraculous deliuerance out of the kingdome of darknes, into the kingdome and cleere light of the Gospell. And thus much of the second part.

Of the third part, which is the words of exhortation themselues : wherein wee haue to consider these three branches following.

First, a rehearfall of the benefit done to the man : *behold thou art made whole.*

1

The principall cause of his long sicknesse, from which Christ had now deliuered him, was his finnes and iniquities, which I gather out of these words : *Sinne no more.* As if hee should say, sinne hath bin the cause of thy former sicknesse : if therefore hereafter thou wilt remaine a sound man, sinne no more.

2

Thirdly, what must be the effect of this miracle by Christ, or the dutie of his deliuerance, which is the subiect of this treatise, euen true repentance, set downe here by the former part of true repentance : which is, to *sinne no more*, or to cease from sin. *The bountifulnes of God* *Rom. 2. 4.* *ought to leade vs to repentance.*

3

Of the first branch : *Behold, thou art made whole.* Where first we are to consider that our Sauour vseth a word of attention, or to make the matter hee hath in hand take more effect, saith : *Ecce, Behold.* The Prophet *Dauid* speaking of any extraordinary matter, alwaies vseth an hebrew verbe, importing y^e like, which

Psal. 32. v. 5. 7

is *Selah*: so likewise the seruant of God *Moses*, vsing any vehemēt exhortation, commonly hath this word, behold or remēber, as thus: *Behold, I set before thee this day, life and death, blessing and cursing.* The Prophets of the Lord speaking either of the manifestation of Christ in his humane nature, or of his second coming againe to iudgement, or of any such great matter, vseth this word *behold*. As *Esay*: *Tell the daughter Sion, Behold, thy King cometh, meekely riding on an asse, &c.* And *Malachie*: *Behold, the day cometh that shall burne like an ouen, and all the proud, yea and all that doe wickedly shall bee stubble. Behold, he cometh with clowdes, and euery eye shall see him, &c. Behold I come shortly.* Euen so here as a preface to the declaration of the benefit done to him, Christ saith, *Behold*: giue eare, consider well what I haue done for thee, passe not lightly ouer that miracle I haue shewed vpon thee, in giuing thee health. Where we are to note, that GOD would haue vs receiue his word, his exhortations, threatnings, blessings and miracles, with attention, heede taking, and waying well, who it is that doth such things for vs, and what is done, as we our selues.

O my cōntrimen, and deare brethren in Christ Iesus, (for whose sake the Lorde hath moued me to penne this little treatise) haue iust occasion to giue eare what the Lords Eccho

Dent. 30. 19.

Exod. 20.

Esay. 62. 11.

Zach. 9. 9.

Matth. 21. 5.

Mal. 4. 1.

Apo. 1. 7.

and 22. 7.

Receiue his
word, miracles
and mercies
with attentio.

cho soundeth in our eares daily, after our great
and late receiued deliuerances: euen thus, *Be-
hold thou art made whole, &c.* VVhereunto let
euery one of vs fill our families, our meetings,
and conferences with this heauenly harmonie
and sweete sounding melodie, answering the
former *behold*, saying then, sith it is so indeede:

About many
others the
North parts.

*My soule praise thou the Lord, and all that is
within me praise his holy name. Awake thou my*

Psal. 13. 1. 2.

Psal. 57. 7. 8.

*glorie, awake lute and harpe, I my selfe will a-
wake right early.* And let vs one prouoke an

other to praise the Lord of might, for his mi-
raculous mercies, as *Deborah* stirred vp her
owne soule, and *Barake*, to sing praise to God
for their triumphant victories: *Vp Deborah,*

Iudg. 5. 12. &c.

vp, arise sing a song: arise Barak, &c. Euen so,

vp O Weltmerland, Comberland, and Nor-

thumberland: vp ye seuerall townes, congre-

gations and families, & euery particular soule,

whose safetie the liuing Lord, by the shadow-

ing wings of his mercie hath preferred, and

sing a song: cease not, but make the earth

sound againe with the voyce of thanksgiuing,

and prouoking one another with such pathe-

ticall speeches as this: *O behold how greatly the*

Lord hath loued vs, how mightily he hath deli-

uered, and hath shadowed vs under the wings

of his mercie, untill the dangers were over past.

And thus much for this word *behold*.

Of the benefit it selfe. In the manifestation

of

of the benefit, wee haue to consider foure circumstances. First, what his sicknes was. Secondly, how long he had been infected therewith. Thirdly, what meanes he vsed himselfe for his recouerie, and yet found none. Fourthly, by what meanes at length hee was made whole.

The first circumstance.

Not expressly,
but by circumstances.

Of the first circumstance. Although it can not be gathered by expresse words in the text what manner of disease it was that troubled him: yet by circumstances it may probably be coniectured. In the 3. verse of this chapter is set downe, that blinde, lame, and withered resorted to the poole, waiting for the mouing of the water: so that it is very likely, that one of these he was. To set downe which he was, I gather that a certaine lamenes or witherednes did occupie & possesse his whole body, which is proued by his answer to Christ, vers. 7. Sir, I haue no man whē the water is troubled to put me into the poole. And the Greeke word signifieth, to be caried by the helpe of another.

The second circumstance.

ough long
languish,
still waite
a patience.

Of the second circumstance. The text setteth downe that hee had beene diseased 38. yeres, vers. 5. a long time, and if a man should consider of it with mortall eye, it were able to make him thinke God either had forgotten him, or giuen him ouer. Yet hence if we rightly weigh it, we may consider many excellent poynts. First, we are here instructed to patience:

ence: for the time of thirtie eight yeeres was very long, wherein God deferred his helping hand in healing this miserable man: which notwithstanding God had decreed from the beginning to doe. The like patience ought Gods children to haue in bearing any other afflictions of the body whatsoeuer: for as hee dealt here with this poore soule, so dealeth he for the most part with his whole Church, and euery particular member of the same. He deferred the deliuerance of his people Israel, from vnder the captiuitie and bondage of *Pharaoh*, euen for the space of foure hundred and odde yeeres, yea so long, till the enemies thought to haue them their bondslaues for euer, and his poore Church despaired of their deliuerance. He suffered *Dauid* (after hee was annoynted king ouer Israel) to be for many yeeres tossed to and fro as an abiect, and at euery turne to bee in danger, yea euen forsaken and hated of all, like a forlorne creature: so that *Dauid* (if he had not possessed his soule with patience, and relied on the promises of the Lord) might haue thought Gods mercies turned into meere mockerie, and his promise no better then a vanishing puffe of winde. He suffered his rebellious Israel to lie so long weather beaten vnder the captiuitie of the Babylonians, that though there was extāt a promise frō his own mouth, *that a remnant should returne*: yet were they

Caluin. in Iob. cap. 5. ver. 7. quantumuis diu nos suspensos teneat, sic anxie gemamus sub nostris arumnis, ut longi temporis tedium nunquam nos exanimet.

Exod. chap. 1. to chap. 12.

Reade 1. Sam. chap. 17. to chap. 31. where is set downe the death of Saul.

2. King. 38.

Ezek. 14. 22. & 39. 25.

out

out of al hope euer to returne, but euen in that strange land to lie buried in the dust & ashes of euerlasting ignominie & reproch. Yea so hopelesse were they of any returne, that the Lord God was enforced to send his Prophet vnto them, and to demonstrate their deliuerance, (though now in their iudgement desperate) by the similitude of giuing life to a great number of dead mens bones dispersed and scattered here and there.

*Ezek. 32. ver. 1.
30 vers. 14.*

To conclude and come nier our own times: the Lord suffered for many hundred yeeres this land of ours, wherein we live, to lie fallow and ouergrowne altogether first with Paganisme, and then with the brambles and bushes of Poperie and superstition, small hope that euer it should haue bin a well tilled field, and sweete garden to the Lorde. Many the like proofes might I bring, yea euen from the head of the Church Christ himselfe: but the former already alleadged, are sufficient to proue my propounded proposition, *vz.* that as Christ deferred for the space of thirtie eight yeeres to cure this lame man, the like he hath done, and doth now, in afflicting his Church generally, or any particular member thereof, be it of the body or the soule.

Now followeth the second branch of my proposition: which is, that for all this long delay of the Lord, yet was it decreed with him
from

from the beginning *in the fulnes of time*, and his owne appointed season, to worke their deliuerances. So when the foure hundred and thirtie yeres were expired, the length and date of time, hee had decreed the Israelites should be in captiuitie and bondage vnder *Pharaoh*: *Exod. 12. 41.* euen the very same day did the Lord bring his people Israel out of Egypt, euen with y^e spoyle *Exod. 12. 4.* of their enemies, and the enriching of themselves. So did he with his seruant *Dauid*, when hee had a long time soked him in afflictions, and fined him in the furnace of aduersitie, so that thereby he had fitted him for such a future dignitie: euen then did the Lorde take *Saul* out of the way, and with great pompe crowned *Dauid* King of Israel. *2. Sam. 2.*

The like may be said of the captiuitie of Iudah and Ierusalem vnder the Babylonians: who when they thought they should neuer returne to the temple any more, to build vp the breaches thereof, and to sing praises to *Iehonab* in their owne land: yet then, when they least looked for it, did the Lord bring them againe, and gaue them power to repayre the breaches of the temple, and to build vp the broken walles of Ierusalem. And withall, those roddes of his indignation (I meane the Babylonians) hee cast into the fire, and vtterly consumed, with the breath of his nostrils. And how true finde we this by the
experience

experience of our owne nation, that when the Gospell and the light thereof was euen as it were quite buried, Gods glorie defaced, his Saints (if any were raised vp) cruelly murthered, and in stead thereof, first the stinking dung of Paganisme, and after that the perilous poyson of poperie planted, small hope that euer any redresse should be had: yet euen then did the Lord put into the heart of King *Henry* the 8. of famous memorie, to begin a reformation, King *Edward* the 6. painefully to prosecute the same, and now our gracious *Deborah* to finish and build vp that which the other two in their owne did not: whose glorious and gracious gouernment God long prosper, with encrease of knowledge, zeale and power, for the glorie of his great name, the propagation of the crowne and kingdom of Christ Iesus, and the vtter defacing and rasing out of the traces of Antichrist. *Amen, Amen.*

And to conclude by the example of this poore man, he had been diseased 38. yeeres, old, and so the lesse hope, withered and dried vp, so as to the iudgement of all he was like to die so, as long he had liued. Yet when Christ saw his appoynted and due time, he came and made him a sound man as euer he was. Hence (as I said before) let vs learne patience in our greatest miseries: and though our burthens
which

which the Lord hath laid vpon vs bee such, as oft they make vs groane, yet still let vs sigh and groane vnder hope, with full assurance grounded vpon Gods promise, that when he seeth it most meete, hee will worke our deliuerance.

The burthen
of the faithfull
vpholden by
the Lord.

Let the due consideration hereof, take away from vs all murmurings, grudgings, or male-contented hearts in all our troubles, whether they bee troubles of the body, or anguishes of the minde, still grounding our patience vpon Gods reuealed promise in his word, as thus:

All things shall fall out for the best, to the lone God. Nothing shall separate vs from the lone of God in Christ. And, God is faithfull, who hath promised he will lay no more vpon his children, then he will make them able to beare: but in the middest of the temptation he will giue them a happie issue and ioyfull deliuerance. And when thou art wearie therewith, haue recourse vnto Christ, and he will take thy burthen vpon his backe, and relieue thee.

Rom. 8. 28.

Vers. 38.

1. Cor. 10. 13.

Matth. 11. 28.

Now, if any demaund of me the reason why the Lord doth so sore, and for so long a space afflict his children before hee worke their deliuerance: my answer is this. The Lord doth it for diuers ends: some whereof I haue here (for the comfort of his afflicted ones) set down as followeth.

First the Lord doth sore afflict his people, and long delay before he worke their deliue-

Reasons al-
leadged, why

God doth so
long & largely
afflict his own
people.

rance, to teach them humilitie, least they should out of measure be puffed vp. For this cause did he sore afflict and buffet the Apostle *Paul*.

2 Secondly, to teach them obedience, least they should be too stiffe-necked: thus did he tame the Israelites.

3 Thirdly, to make them more carefully learne his law, and continually studie therein. Thus dealt the Lord with *Dauid*, in afflicting him so long, til *Dauid* could say from his very hart, *It is good for me that I haue been afflicted, that I might learne thy law.*

4 Fourthly, he afflicteth them, least they erre and goe astray in the dark desert of this world: for this end also did *Dauid* make of his affliction, saying: *Before I was afflicted I went wrong.*

5 Fifthly, to make vs become obedient spoules vnto our husband Christ Iesus, that in matters for Gods glorie, and our saluation, wee admit of none else, neither in part or whole, for the foundation and corner stone of our saluation. Thus afflicted hee Iudah and Ierusalem, who were wont to play the harlots vnder euerie greene tree.

6 Lastly, hee continueth his afflictions vpon vs, to teach vs that our sinnes are the cause of all our sorrow, and therefore to sinne no more, least a worse thing come vnto vs. Thus afflicted hee for a long time this poore man, whom he now had healed.

The Lord grant for his infinit mercies sake, The applica-
tion. that the long and late afflictions laid vpon vs and our countrie, may worke these aforesayd effects in vs, euen to pull downe our proude hearts, to mollifie our hard hearts, to instruct and reach our ignorant hearts, to direct aright our vnstable and wandring hearts, to make chaste and pure our vnchaste and whorish harts, and to redresse and amend our wicked and transgressing hearts: that so our pride being turned into humilitie, stiffneckednes into circumcision, instabilitie into certaintie, dishonestie against our husband Christ, into loyaltie of a conscience vnspotted: and to conclude, our daily sinning into a continual godly sorowing for the same: we may then say with *David*, (as many I meane as haue these aforesaid effects wrought in them by their afflictions) glad are wee, and good hath it been for vs, that long, largely, and yet most louingly, the Lord hath afflicted vs, seeing they haue taught vs the miserie of our daies, the danger of our sinnes, the loathing of this wretched world, and a loue of the life to come.

In this course of continued afflictions vpon Doctrines the Church of God, note euery profitable and necessary doctrine, *vz.* It is the vsuall manner of dealing with the Lord, to defer his helping hand and full deliuerance, till all meanes of helpe inuented by man bee frustrate, and the

God helpeth
when all other
meanes are
helples.

The end of the
Lord so long
deferring.

Our countries
late visitation
approoue it.

case in the iudgement of many seemeth desperate: thus did he with this poore man, and in all the asorenamed proofes. And he doth it for this especiall end, that in victories, conquests, or deliuerances, God might haue his owne, which is euen the whole glorie. If wee had no warrant out of Gods word, for the confirmation of this poynt: yet our owne experience these two yeeres by-past, in the most places of our countrie, is of sufficiencie to testifie and witnes how true a doctrine his is, seeing that no watching, no gouernmēt, great multitudes or carefull keeping could prevent his punishments, but they came vpon vs: no phisick could stint it, but it encreased and continued: yea when all mans remedies were administered, yet were the poore afflicted ones still remediless: so that great townes, many congregations, and infinit families espying all these hopes, now hopelesse: and though by some called comforts, yet comfortles now, haue in vtter despayre of them all, let goe the anchor, pulled downe the sayle, and committed the whole custodie of their poore tossed ship to him, who first raised vp the tempest against it, and he, euen that mightie God *Iehouah*, (who iustly for our countries rebellion against his almightie maiestie, did wound the hairie scalpe of his enemies, and the transgressions of his rebellious Israel) did in the end (O
admire

admire his mercies) heale that which before he had wounded, saued vs, that in the sight and iudgement of many seemed as forlorne: and in stead of many blacke and gloomy dayes, tokens of his anger, hath at last spoken peaceably vnto vs againe, and granted vs more then we expected, or our harts could desire. O my countrimen deare, then let me stil vrge the patheticall exhortation that *David* doth in his Psalme, to all men in his time deliuered out of dangers: *O that we would therefore praise the Lord for his goodnesse, and declare abroad the workes that he doth for vs most sinfull men.*

Psal. 107. 5.

Further, in that he healed this man, which had been possessed with a lamenes or numnes so long a space as thirtie eight yeeres in his whole body, appeareth the exceeding great power of almightie God: for in that the disease was vniuersall ouer the whole body, and besides had continued so long till he was old, there is no rule in phisicke that euer could giue him any hope of recouerie: yet herein note the vnspeakable power of the Lorde, that by speaking a word or two, he healed him perfectly: in mans hope past healing. By the like power hee healed the woman of the bloodie issue, who had spent all her substance vpon Phisitions, and could not be healed. By this power he healed the woman who had a spirit of infirmitie eightene yeres, and was bowed

The power of the Lord set forth.

Luk. 8. 42.

Joh. 11.43,44. together. By this power hee raised *Lazarus*
Mar. 7.32. and from death to life, who had lien in his graue
 9.26. foure daies. By this power he made the deasse
Matth. 11.5. to heare, the dumbe to speake, the lame to go,
 & 24.36. and censed the leper. By this power hee fed
Mar. 1.42. fise thousand with fise barly loaues and two
Joh. 6. fishes. I may in like sort speake of this migh-
Matth. 14.19. tic and exceeding great power towards all
 those that are translated and deliuered out of
 the kingdome of darknesse and Satan, into the
 kingdome and cleere light of the Gospell of
 Iesus Christ. What a great power of the Lord
 was it, that persecuting *Saul* was healed of his
 sinne, & made zealous *Paul*, preaching Christ
 Iesus and him crucified? What a great power
 was it, that *Mary Magdalene*, in who raigned
 & dwelled 7. diuels was cleased, made whole,
 and a woman euer after to weepe for her sins,
 and to wash Christ his feet with her teares? But
 greater was y^e manifestation of his power, whe
 he healed the man which had a legion of di-
 uels in him. And at this day may euery true
 conuert say: oh the exceeding greatnes of
 Gods power towards me poore wretch, who
 being vnder the bondage of sinne, and there-
 by the bondslau of Satan, all the power that
 was in me, or that I was able to make, could
 neuer make me free from that thraldome, till
 that the exceeding power of GOD, by the
 sounding ministerie of his word, cryed vnto.

The true con-
 uersion of a
 sinner mani-
 festeth Gods
 power.

Luk. 7.37.38.

&c.

me: *Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.* Such a miraculous power, and a powerfull miracle is the raising vp of a sinner from his snorting in iniquitie, to walke and runne the race of a Christian.

Ephes. 5. 14.

Moreouer, as we note his power in healing him of such a long continuing sicknesse: so note wee his compassionate mercie, in hauing a feeling and being touched with our infirmities. *We haue an high Priest, who cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort as we are, sinne only excepted.* This his compassion and mercie, made him to weepe ouer Ierusalem, viewing their great sins, and his fathers wrath ready to fall vpon them for the same. It made him pitie the great multitude of people that came pressing vpon him, when hee saw them as sheepe without a shepheard. It made him to sigh and groane at the hardnes of the peoples hearts: yea so forcible and plentifull was it in him, that hee neuer denied helpe to the miserable, comfort to the comfortlesse, nor heauely counsell to them that carefully sought for it. His loue to vs for our saluatiō, is as large as the East is from the West, and the North from the South, as great and greater then the loue the father hath to his sonne, or the mother to the babe sucking her breasts: for that hee

Note his mercie.

Heb. 4. 15.

Luk. 19. 41.

Psal. 103. 12. 13

euē spreadeth out both his armes of mercie, readie to embrace euery sinner, truly turning vnto him: and clocketh vs vnto him by his liberall mercies, euē as the hen gathereth her chickens vnder her wings. Yea, this one thing doth greatly extoll the largenes of his loue and fauour, in that he extendeth it to vs, without any of our merits or deserts. *For he loued his owne, before euer the foundation of the world was laid: ere euer Iacob had done good or euill, he loued him, and hated Esau.* The Apostle Paul saith: *He that is Lord ouer all, is rich vnto all that call vpon him.* Rich he is in power, able to helpe; rich he is in mercie, most willing and readie to heare all those that call on him faithfully. I should be endlesse, if I should repeate the proofes of this great loue & mercie of God, in and by his Sonne Christ Iesus. But because his loue to vs is endlesse, I wil here end the speaking of it with that admiration, wherewith the Apostle Paul endeth his speech of Gods election and reprobation: *O the deepnes of the riches, both of the power and mercies of God, how infinit is the one and the other, not able sufficiently to be expressed by the tongue or penne of any man?*

Our dutie hence that we must learne, is regeneration and true repentance: otherwise wee shall treasure and hoord vp wrath and clowdes of witnesses against the day of wrath, and

Math. 23. 37.
Deut. 32. 11, 12.
 13.

Rom. 9. 23.

Rom. 10. 12.

The loue of
 God to vs in
 his son Christ
 is endlesse.

Rom. 11. 33.

Our dutie
 hence.

and declaration of the iust iudgement of God:

Seeing the bountifulnes of God ought to leade vs to repentance. Rom. 2. 3. 4.

The comfort we may hence reape is great: The comfort
 Art thou sicke? art thou afflicted? art thou
 pressed downe with the sight of thy sinnes?
 criest thou after Christ, and desirest with blind
Bartimeus, to be healed of thy infirmitie? then
 continue thy crying, labour that thy sighs and
 groanes may be increased, yea (if it were pos-
 sible) euen to pearce into the heauens. And
 though thou findest not present remedie, dis-
 payre not; consider Gods power is able to
 raise thee vp when thou art fallen; consider
 also his mercie to bee such, that although the
 wife play the harlot, and her husband giue her
 a bill of diuorcement, hee will neuer receiue
 her againe: yet saith our gracious and merci-
 full God vnto our sick soules, turne again thou
 disobedient man, whosoever thou bee, and
 though thou hast committed whoredom with
 thy louers, yet will I receiue thee into my fa-
 uour againe. And thus much for the second
 circumstance to bee considered in healing of
 the man, *vz.* how long hee had beene grieved
 with his sicknes.

No fore to the
 Christian but
 Christ will
 serue it.

Ierem. 3. 2, 3, 4.

Of the third circumstance, *vz.* what meanes
 the poore man vsed for his recouerie himselfe,
 and yet all in vaine. Here wee must consider,
 that there was in Ierusalem a poole or pond

at.

*Fremelius and
Junius in Ioh. 5.
Hebr.
Syr.*

Bregia domus.

*Cal. in Ioh. c. 5.
ver. 2.*

at the South side of the citie, neere vnto the Sheep-market, the name whereof was *Bethesda*, or in the Syrian language *Bethchesda*, which signifieth the house of bountifulnesse: for because in that place God most mercifully shewed his power, in healing many of their infirmities. *Hierom* greatly erreth in calling it *Betheder*, which signifieth the house for beasts & cattel: for mentiō is made here of a pōd, which was neere vnto the Sheep-market. *Caluine* affirmeth those to want all reason, who call it *Bethseda*, as though it were a place of fishing, adiudging thē to determine of the word more probably, who doe expound it *locus effusionis*, the place of powring out water. The Hebrew worde signifieth a falling downward: for I thinke the water was drawne from it by conduites, that the priests might draw thēce water. The vertue of the poole was this, that alwaies at a certaine season an Angell descended into it and troubled the water, and whosoever then first after the mouing of the water stepped in, was made whole of whatsoeuer disease he had.

Here by the way wee may not thinke, that the vertue of healing consisted in the water: for saith *Caluine*: *Sic externum symbolum cōmendat, ut symboli aspectu, ad ipsum unicum gratia authorem agrotire spicere cogantur*: For this cause doth hee commend the outwarde signe,

Cal. ibid

signe, that by the sight thereof, all sicke men
 may bee enforced to haue respect by recourse
 vnto God, the sole author of all grace. Yea
 herein we must acknowledge Gods power to
 bee such, as that he is able at his pleasure to vse
 the very clemēts to be instrumēts of health, or
 any other blessing in his own appointed time,
 vnto such as are his own in Christ Iesus : as on
 the contrary, he is able to make them all serue
 for the manifesting of his power in wrath, a-
 gainst all such as rebell against him, or his
 Church : as may be seene in *Pharaoh*, and the
 congregation of *Choree, Dathan, and Aby-*
ram, where the water drowned the one, and
 the earth opened her mouth to swallow vp the
 other. And to conclude, (this being but spo-
 ken by way of digression) in that he made the
 muddie and troubled water to heale, we note
 that the Lord oftentimes doth execute his will,
 and manifest his power in mercie, by contrary
 and vnlikely means in our iudgement. So *He-*
lisoa healed the waters by casting salt into
 them : whereas naturally salt mixed with wa-
 ter bringeth barrennesse. Here by the muddy
 water in this pond was many a man healed :
 whereas naturally a cleere and christalline wa-
 ter is more apt for mans health. The like course
 the Lord vseth in spirituall things, he worketh
 life by death, ioy by sorrow, exaltation by hu-
 miliation, comforts by the crosse, peace by
 warre :

God can vse
 very clemēts
 to stand for
 the good of
 his owne.

Euery crea-
 ture against
 the wicked.

Digression, y
 necessarie.

The Lord o
 ten healeth
 contrary an
 vnlikely mea

he sendeth to
hell before he
bring to hea-
en.
the end of his
doing.

warre : yea those that hee bringeth to heauen,
he first maketh them saile by hell. And the
Lorde doth thus for this especiall ende, that
Gods Church may be assured, that the Lord is
able to execute his will and performe his pro-
mise, although the meanes or instruments of
executing the same, seeme vnto them neuer
so base or vnlike, yea though there appeare to
mans iudgement no meanes at all, yet euen
then can the Lord our God performe and ex-
ecute that, which he in his eternall wisdome
hath already decreed.

Now to returne againe into the way from
whence we haue digressed, this lame man hea-
ring of so many to bee healed in this pond,
came by helpe thither, but being there he was
neuer a whit the better : for lying there a long
time, still he was preuented of the benefit of
the water, because other went downe before
him. Here wee see he vsed the likely meanes
and the lawfull meanes, and yet had no re-
dresse thereby : because it was the purpose of
God to heale him after a more miraculous
manner, for the more speedie conuersion of
the partie healed, and further manifestation of
his owne glorie. Let vs a little further consider
this matter. This sicke man vsed the lawfull
and likely meane to bee healed of his infirmi-
tie : so is it lawfull for those that are sicke, to
vse the aduice of the Phisition, and receiue the
hearbess

ward, like-
and lawfull
ans alwaies
uaile not.

hearbes for medicine, so farre forth as they are the Lords instruments, but no further : and if health come thereby, to giue God the whole honour, as his owne due. Againe, in that hee vsed the likely and lawfull meane to bee healed, and yet could not, because God had delaied his recouerie for another end : let euery one of vs make this vse of it, and thinke, that when we are sicke, or otherwise troubled, and doe vse the lawfull and outward meanes appointed by God for our deliuerance, and yet finde no recouerie thereby, not to murmur, grudge, or thinke with the Atheist, God hath forgotten vs : but by the example of this man, to rest contented, resolving with our owne soules, that God doth deferre our recouerie for some better end, knowne and alreadie decreed vpon with the Lord, though hidden and vnknowne to our blind eyes, euen either more miraculously to restore vs to health againe, for our greater repentance, and more manifestation of his owne power, or else fully and finally to worke our deliuerance, by making a dissolution of our fraile tabernacle, and conueying our soule into the bosome of *Abraham*, I meane the eternall and vnspeakable ioyes of Gods kingdome.

The sicke may receiue the hearbes for medicine in the Lord, not otherwise.

A necessary consideration

Furthermore, in that this man vsed the likely and lawfull outward meane for his health, and found none, wee may note a most profitable

Man may purpose, but God disposeth.

Luk. 5. 6.

Psal. 127. 1. 2.

Psal. eodem.

What course we ought to take in all our dealings.

Note well all the prophane and gracelesse Atheists.

The practises of such very dangerous,

table doctrine, *vz.* that *Paul* may plant, and *Apollo* may water, but it is God that must giue the increase. The fishermen may take great paines in fishing all night, and catch iust nothing, till Christ come and command them to launch into the deepe and make a draught: which done, though before they had tried that place, yet at Christs command shal they catch an innumerable multitude of fishes. Vnlesse the Lord keepe the house, the watchmen wake but in vaine. It is but lost labour to rise early, and goe late to bed, vnlesse God blesse our labour. And therefore all our duties in phisicke for healk, in matters for wealth, and in going about such occasions as are befeeming our calling in this euill world, to commend the beginning, middle, and issue thereof by prayer to almightie God, that hee would so direct vs in them, as may stand with his glorie, & redound to the comfort of our owne consciences. Further, note another excellent poynt, which is, that if men walke in their lawfull trades and callings, vsing lawfull and ordinary meanes of deliuerances out of any danger, doe notwithstanding preuaile or profit nothing at all, till God of his mercie giue the blessing; what shal wee thinke of them, that in sicknesse counsell with witches and sorcerers, in troubles raise vp spirits, for things lost vse enchauntment, for to haue their sutes goe forward vse briberie, for their

their benefices vse symonie, for preferment vse flatterie, with the Herodians? Yea to conclude, what shall we think of all such, as make gaine wrongfully gotten, their god, and wicked and vngodly practises the whole course of their life; but that euen the heauie iudgement of God hangeth ouer their heads: and as their beginnings and proceedings are in sin, so let them assure themselues, without speedie repentance, their endings shal be in shame, euen sudden confusion both of body & soule, with all the reprobates and castawaies mentioned in the Scriptures. Let all bold hardy men therefore take heede, who enterprise many actions without either prayer to the Lord, or warrant of his word. A caueat.

Lastly, it might (in regard of the flesh) haue been a matter of great grieve vnto this poore soule, to see all others that came to this poole to be helped, yet he lie still, expecting remedie and found none. Yet hence let vs learne this for our owne vse, that though we be sicke, and our neighbours likewise, we in trouble, they so likewise, they are made whole and deliuered, yet we still tossed to and fro, not likely any deliuerance: and it may bee this befalleth vs, when we are more carefull to serue our God then they were, not to be hereat dismaied, seeing the Lord (as I haue said before) hath secret ends in his eternall purpose, of our continued
affliction.

afflictions or sicknes, yea euen such (if wee abide with patience) as shall bee to our greater comfort both inwardly and outwardly. And thus much for the third circumstance to bee noted in his healing, *vz.* what meanes the man vsed himself for his recoverie, and found none.

Of the fourth circumstance, *vz.* by what means at length hee was made whole. The Israelites (as it is recorded, *Numb. 21.*) for their rebellion against the Lord, were stung and venommed with fire Serpents, a paine most intolerable, which neither plaister or medicine could abate: til at the length vpon the earnest crie of the people, and *Moses*, the Lord commanded *Moses* to make a brasen Serpent, and set it vp vpon a pole, with this promise, that as for sinne they were stung with a Serpent, so whosoever looked vp vpon that Serpent which *Moses* set vp, should presently be healed, and no other way. Our first parent *Adam* transgressed Gods commandement: for a punishment whereof, God inflicted vpon him sickness both in his soule and bodie, and which should continue from generation to generation in his whole posteritie: which sicknesses and diseases, as they came vpon vs for the disobedience of one, so can they neuer truly bee healed and taken away, but by the obedience of one man. The first man sinning, and so bringing condemnation vpon all, was *Adam*.

The

The author of
his health.

Numb. 21. 6.

Genes. 3.

The second man fulfilling the law, and thereby bringing saluation to all, that by faith and true repentance accept it, was the man Iesus Christ, a man in all poynts as the first *Adam* was, sinne only excepted. He was that immaculate lambe of God that taketh away the sins of the world, and who was the author and sole worker of this poore mans health. He it is who is the true Phisition for euery diseased soule & body: the plaister and very purgation it selfe which must cleanse and cleere vs from all our sinnes whatsoeuer. And who alone is all sufficient, and able to present vs holy and pure to God his father: by whom also we haue accesse vnto the throne of God in our praiers. It is this Christ Iesus, who is the way, the trueth, and the life: vnto whom is giuen a name, in whom must bee saued all that are registred and written in the booke of life. Here then doe wee see, whether all sicke men, all sore men, al troubled and distressed men, yea to conclude, all prodigall and sinfull men must resort to bee healed of their sicknesse, eased of their griefes, and receiue forgiuenes of their sinnes, euen to Christ Iesus, the top and roote, beginning and ending, the α and ω , and the corner stone of our saluation: and with the halt and lame in the Gospell, to crie out vnto him, *O Iesu thou sonne of David haue mercie on me.* Let the Pope promise health by his pardons, the Iusticiaries

*Donec caelestis
medicus opem
nobis fert, nos
non tantum in-
tus fouemus
multos morbos,
sed etiam mor-
ter.*

Caluin. in Psal.

103. ver. 3.

1. Ioh. 1. 7.

1. Pet. 1. 19.

Rom. 5. 4.

Ioh. 14. 6.

Apocal. 1.

Luk. 17. 13.

All meanes of
health by man
meere mocke-
rie, without
Christ Iesus.

ciaries by their workes, the Votaries by their
vowes, the Heathen by their blind inuentions:
yet when it comes to the hammering, and the
day that euery mans workes shall be tryed by
fire, they shall then finde that all these inuen-
ted meanes of health, are euen a potion of
ranck poyson prepared by the diuell: and that
it is onely the blood of Christ Iesus that must
purge out the poison of the Dragon, & cleanse
vs from all our leprosie whatsoeuer.

Christ our sal-
uation a plain
point.

A most certain
point for truth

Matth. 18.

1. Pet. 2. 8.

Matth. 11. 28.

This point being most pregnant, I might
bee very plentifull in proofes out of the word
of God for confirmation, in gathering profit-
table doctrines for instruction, and in laying
downe many duties for edification: but see-
ing it is so plaine a point, that *proposuisse* is *con-*
firmaſſe, so manifestly in the word described,
that he that runneth may reade it: so sensible
a matter, that they are past feeling who are not
touched with it: and finally to all the elect
ones of the Lord, a matter of such certaintie,
that whosoever doubteth of it, he is puſt vp in
the raging bellowes of his own imaginations:
and without speedie repentance, it shall be a
stone to fall vpon them al, of such weight that
it shall grinde them all to powder. Therefore
I will here end it, with Christ his large offer to
all that lacke helpe: Come vnto Christ all ye
that labour and are heauy laden & he will re-
fresh you. Cast your cares and your distressed
causes

causes vpon his backe, and rest contented that he careth for all his owne. And thus much for the fourth circumstance to bee considered in healing the man, which was the meanes, or partie by whom he was healed.

THE SECOND SER-
MON OF THE DVTIE OF
OVR DELIVERANCE.

The second
Sermon.



He second branch of the exhortation, *vz.* what was the cause of his sicknesse, drawne out of these words, *sinne no more*: It appeareth here that sinne was the cause of his sicknesse, and sinne is the cause of our troubles, griefes, losses, hurts, dangers, or damages whatsoeuer, yea of sicknesse, be it of body or of minde. That this may better appeare, let vs search out the originall of sicknes, sorrow and griefe, and we shall finde that before sinne entred, there was neither sicknesse, sorrow, nor griefe: but as soone as euer sinne entred, the other were inflicted, as a iust reward for sinne. When, where and how sinne entred, you may finde plainly in Genes. 3. It entred euen then when our first parents were created in their happie estate of innocencie, like to the image of their Creator, perfectly

When.

Where.

The meanes.

1. Ioh. 3. 4.

Mans miserable case after his fall.

righteous in the soule, and all the parts thereof thoroughly sound in the body, and the constitution thereof, yea both in body and soule free from any griefe, vexation or sorrowe. Sinne entred in Paradise, our parents being placed there. The meanes whereby he entred, was by the subtill perswasion of the Serpent, the diuels instrument, and by our parents voluntarie hearkening and yeelding thereunto, to disobey and breake the commandement of their Creator : which so soone as euer they had done, the curse of God for the same fell vpon our parents for sin. If we will set downe what it is, it is nothing else but the transgression of the law of God. Presently after y^e transgression of the law of God, entred the reward or punishment of this their transgression, which was mortalitie in stead of immortalitie, weaknes in stead of strength, sicknes in stead of health, toyle and trauell in stead of continual rest and peace, sorrow and sadnes in stead of ioy and comfort : the earth to yeeld nothing but brambles, briers and bushes (though it bee tilled) in stead of plentie of good fruite ; to trauaile vp and downe as pilgrimes vpon the face of the earth, in stead of perpetual possession of Paradise : and though they thus prolong their toying daies for a time, yet at lēgth enforced to yeeld to natures course and to dye, in stead of liuing for euer the life of the

Angels

Angels. All this is apparant in the third of Genesis.

You haue heard now the first man that euer sinned, euen *Adam*, the first man (that as a merit for his sinne) euer was sicke or troubled, euen *Adam*. You haue heard what happy case he was in before he sinned, and what wofull estate hee was in after his fall, a creature full of sorrow, toyle, trouble, feare, griefe, vexation, digging and deluing, planting and sowing, and yet but to reape little increase: and though hee was before a most pleasant plant of the Lord, seated in a most fertile soyle, yet now through sin, is he euen become a filthie puddle and standing poole of all iniquitie, a seruant to Satan, and a poore prisoner to the diuell.

Hence let all Gods children learne to affect holinesse of life, and lothe the life of the wicked: yea euen all the motions, obiects and occasions of wickednesse, so farre as the very garment stained with sinne, shal be vnto them odious and lothsome. You haue heard now the roote to bee infected, and the bole poysoned, and withall you haue heard the cause of this infection. The roote and bole are our first parents, they sinned, and presently vpon their sinne came shame for a fault, and all kinde of troubles and diseases as their due desart. Let vs now examine a little whether this poyson hath not infected all the branches, I meane *A-*

The vse.

dams posteritie, which posteritie we our selues are. Herein let vs consider that *Adam* and *Eua* were not priuate persons, but such as had in them the state of the whole world: what good *Adā* had, he had it for his whole posteritie: what euill soeuer hee brought vpon him through sinne, it was to bee propagated vpon his whole posteritie. Therefore it is that *Dauid* crieth and saith: *Behold, in sinne my mother conceined me.* Wee bring sinne with vs from our mothers wombe, and therefore sicknesse and sorrow the stipend of sinne. And the Lord saith, *that the imaginations of mans heart are euill continually.* Hereupon it plainly followeth, that euen al of vs may impute our sicknes, our sorrow, weaknes and wants, troubles and torments, dangers, and finally death it selfe, to our finnes, as the originall and first cause of them. That sicknesse and death did take hold vpon all *Adams* race, euen euery one of vs for sinne, *Paul* maketh very plaine thus: *By one man sinne entred into the world, and death by sin, and so death went ouer all men, for as much as all men haue sinned. And by the offence of one man the fault came ouer all vnto condemnation. And by one mans disobedience many were made sinners.*

Now let vs come to proue by example out of the word, how in *Adam* his posteritie for sinne, God hath inflicted sometime sicknesse, sometime

Caluin, in Psal.
51. ver. 7.

All men in *Adam* haue sinned.

Psal. 51. 6.
Contra Pelag.
qui dicunt pec-
catum non esse
hereditarium,
sed sola imita-
tione ex Adamo
profectum.
Genes. 6. 5.

Rom. 5. 12.

vers. 18.

vers. 19.

sometime sores, sometime troubles of bodie,
sometime grieve of minde. Vpon his owne
children, as louing corrections, to make them
more diligent schollers in Christs schoole. Vp-
on the wicked, either to draw them to repen-
tance, (if they belong vnto Gods kingdome)
or if they hardned their harts as *Pharaoh*, then
to make them euen beginnings of the flash-
ings of hell fire. And first let vs see out of the
word, how for sinne the Lord hath afflicted his
owne Church, with sicknesse, trouble, danger,
&c. In Genes. 6. appeareth, that because the
sonnes of God, contrary to his commaunde-
ment, ioyned in marriage with the daughters
of men, I meane the wicked seede, and for o-
ther great sinnes amongst them committed:
when after a long time of repentance giuen
them by the Lord, they would not amend, the
Lord destroyed them, and the whole world
(*Noe* and his familie excepted) with water.
When *Dauid* had grievously offended the
Lord, with *Berthshebah* the wife, murther vpo
Vriah the husband, and after all this by labou-
ring to cloake his sinne, the Lord therefore in-
flicted vpon him these troubles. 1. His owne
sonne *Ammon* to defile his sister *Tamar*, and
commit incest with her. 2. One of his sonnes
to kill another. 3. And in the end as a iust re-
compence for his adulterie, the Lord suffered
his owne sonne *Abshalon* to rebell against him,

1. Chro. 21. 14.

take away his fathers concubines, and to lye with them. Againe, when *David* in pride of hart numbred his people, cōtrary to the Lords minde, the Lord for a reward of his sinne, infected the whole land of Israel with the disease of the pestilence, in so much that there dyed of the sicknes 70. thousand men.

A masse of sins
amongst vs
crying for
vengeance.

O my countrimen, in the Lord Iesus, I beseech you thoroughly and soundly let vs search to the bottome, the originall and chiefe occasion of our so great and long a visitation, and I am afraid we shall finde, that not *Dauids* adulteric, murther, and proud heart alone, haue procured these afflictions to fall vpon vs, but a huge masse of many infinit sins more, which this 40. yeeres by-past, we haue till now hoorded and treasured vp against our selues, till they made such a crye in the Lords eares for vengeance, that (though his mercie be great) yet they haue enforced him at length, to powre out vpon vs the violl of his wrath, and by these afflictions to manifest vnto vs his indignation kindled against vs. The Lord giue vs eyes to see this, hearts to be sorie, and a care and continuall conscience, euer hereafter to walke more carefully, as in the Lords presence.

To returne againe to *David*: as you haue heard the Lord to haue dealt sharply with him in outward troubles, for his sinnes: so how he dealt with him by inwarde troubles, griefes,
and

and sicknes of the minde: his often complaining in these Psalmes quoted in the margent, sufficiently doth witnesse. Which Psalmes I wish the gentle reader to peruse and ruminate vpon them, assuring him (if he be distressed in soule for sinne) thereby hee may receiue and finde comfort. The Israelites offending God, in murmuring against *Moses* and *Aaron*, the Lords messengers, were stung with fierie Serpents, and destroyed with the meate in their mouthes. Yea, that excellent woman *Myriam*, *Aarons* sister, but once murmuring against *Moses*, for marrying a woman of *Ethiopia*, and because the Lord talked more familiarly with her, then hee did with *Aaron* and her selfe, the Lord for this sinne smote her with the disease of the leprosie, that she was all ouer as white as snow, till that *Moses* made earnest suite & intercession to the Lord for her health. *Hezekiah* was grieuoussly sicke both in bodie and soule, till in mercie God restored both to health. Sinne and iniquitie was the cause of famine and sword, threatned to the rebellious Iewes. Often we finde in the Gospell, that our Sauour Christ giuing sight to the blinde, or health to the sick, vseth this speech, *Go thy way, thy sinnes are forgiven thee*: as if hee should say, sinne hath been the cause of thy long sickness, but now thy sins being pardoned, which before as fetters chained thy feete, thou maiest rise

Psal. 6. and 38. and 55. and 77.

Num. 21. 4. 5. 6.

Exod. 12. 1. 2.

Vers. 10.

Vers. 14.

2. King. 20.

Esay. 38. 1.

2. Chro. 32. 14.

Hosea. chap. 8. and chap. 9.

Mar. 2. 5.

1. Cor. II. 30. 31

Prophaning
of the Lords
Supper caused
death.

This holy Sa-
cramēt great-
ly prophaned
in our North
parts of this
land.

First by the
pastor, & how.

rise vp and walke as a sound man. And of all other most excellent and memorable is that of the Apostle *Paul* to the *Corinthians*, where he telleth them, that for the abuse and prophana- tion of the Lords Supper amongst them, many of them are weake, many sicke, and many fallen asleepe, that is, dead. Truly I am per- swaded, that one of the greatest and capitall crimes, that hath puld these plagues vpon our countrie, and hath made vs a talke in the mouthes of the people of other countries, is the grieuous and monstrous prophana- tion of this holy Sacrament the Supper of the Lorde, being for so long a time so horribly propa- ned, both of pastor and people. The pastor (or at least hee that occupieth the roome of a pa- stor) without all due care and consideration, ministreth it to all alike without exception, examination, or making any separation of the vnholly from the holly, the prophane from the sound professor, the dogs and the swine from the sincere and sanctified people of the Lord: who ought to vse the power of the keyes be- longing to their calling, if any such vnclane and vn-sanctified people doe offer themselues to communicate, then by the power aforesaid, to barre such men from the Supper, vntill there appeare in them testimonies of repentance, and change of manners. This being the true and onely remedie prescribed by Christ him- selfe,

selfe, both against such men, and to take away all offences of the Church : and finally to escape the iust vengeance of God, that euer frō time to time haue fallen vpon the contemners of the Gospell and Sacraments. But alas, these careles guides and vnsauourie salt, either because they are men-pleasers, dare not: or because they may bee attainted of some notorious fault themselves, wil not : or else because they are sillie, simple, ignorant sots, and know not how to doe it, doe still continue in their careles course, to the vtter destruction of themselves, and many a poore soule vnder their charge, vnlesse God in his great mercie take pitie vpon them. These euill workers, nay rather betrayers of the sillie sheepe of Christ, either know not, or at least care not for so many inuectiues, as the godly fathers in the former ages of the Church, haue given out most boldly, both by word and writing against the pastors, who suffer such monstrous profanation of the holy Supper of the Lord : as also the great care that Christian Churches haue still had, to keepe themselves cleane from that pollution. Amongst the multitude of y^e godly writers, I cannot passe ouer but set downe that most excellent saying of *Iohn Chrysostome* in his Homilies vpon *Matthew* concerning this point, whose words are these: *No small punishment hangeth ouer your heads, if knowing any*

The lets that stay them frō doing their dutie in this behalfe.

The poore soules in great danger hereby

Chrysost. in hom.
38. in *Mat. c. 27*

Against the
vnlawfull fea-
ring of any.

any man to bee taken in wickednesse, you suffer him to be partaker hercof, for his blood shall be required at your hands. Therefore if any Capitaine, if the Consul himselfe, if he that weareth the crowne come unworthily, barre him & keepe him backe, thou hast greater authoritie then he. Therefore if a most cleere spring of water were committed vnto thee, to keepe it onely to serue the flocke, when thou diddest see beasts vse to strike and gore, and most filthie swine come towards it, thou wouldest not suffer them to goe downe into the water, nor to trouble the spring. And now when as the most hallowed spring, not of water, but of blood and the holy Ghost is committed vnto thee, if thou shalt see men notoriously defiled with sinne come vnto it, wilt thou not be angrie, nor forbid them? And a little after he saith, If you will feare men, he will laugh at you; if God, you shall be reuerenced of men. Surely I will rather yeeld my bodie to death, and suffer my blood to be shed, then to be partaker of this pollution.

The example
of the Greeke
Church.

ἐκκλησία.

A congrega-
tion of the
faithfull.

For the example of the practise of Christian Churches, one example likewise shall suffice, which shall bee the example of the Greeke Church in former times, who had such a reuerent estimation of this holy banket, that the very name wherewith they called it, argueth the same. First, *Vocarunt eam ἐκκλησίαν*: that is to say, a congregation of the faithfull, which was

was so religiously obserued: *Quod quamuis tolerabantur in concion. publicis prophani, verum ubi inchoanda erat ipsa Dominica canae communicatio, iubebantur illi discedere, & accedere &c.* Although the wicked and open prophane were permitted to bee present at their publike preachings & sermons: yet when-
 focuer the Supper of the Lord was to bee administered, then they vsed these words: Depart ye wicked, and prophane, and draw neere ye that truly and sincerely profess Christ and his Gospell. Againe, *Vocarunt eam i:exv τρῶν τῆς* A holy table.
 they called it a holy table, both in regard of the holy and heavenly foode of the soule there offered: as also in regard of those holy people, who alone are admitted to the eating thereof. So that these being well considered, I will conclude this point concerning the pastors abuse in the aforesaid prophanation, with this earnest wish: that all who are called to this waightie calling of the worke of the ministerie, with care and conscience so to behaue themselves therein, as they that shall giue account in the great day of the Lord for euery soule that hath perished within their charge, through their negligence.

For the peoples prophaning this holy Sacrament, I my selfe haue bin oft an eye witnesse (God is my record) to my griefe, when I haue seene great multitudes of people in the house
 Secondly it is
 prophaned by
 the people,
 and how.
 of

My self an eye
witness.

Great proph-
nation, and
worthie pu-
nishment.

Many moe be-
sides these.

*Ex unguibus
canem astima.*

he Magi-
rates cold-
es in correc-
ing, a great
use of these
uses.

of the Lord, with striuing, thronging, & pres-
sing forward, contend who should first re-
ceiue the outwarde elements at the hands of
their minister, making no better then a com-
mon banket of it, or as though they were in
extreame haste. Againe, the Parsons proctor
to be reckoning for his fees in the very time of
administring the Supper, and that within the
Lords house, not farre from the minister, as
great a noise of brauling about him, as of sing-
ing Psalmes amongst the Communicants: yea
farre greater, for the one is often vsed, the other
very seldome or neuer. I might bee large in
laying downe such manifold abuses as these,
which I haue seene with mine eyes, as euery
one after they haue gotten their rightings (for
so our sillie ignorant people call it) to hasten
out of the congregation, neuer reuerently a-
biding till all be partakers, that they might all
depart with a ioynt thanksgiuing. But these
are sufficient to the reader, to testifie how iust-
ly I am perswaded, that for these and such like
abuses, the Lorde hath rightly plagued our
countrie. After the receiuing of this holy Sa-
crament and scale of the true Christians sal-
uation, they hold on *à malo in peius*, they then
goe for good fellowship to the tauerne or ale-
house altogether, and thence they come not
till they are inflamed and made drunke with
strong drinke, and then out they must, but o-
therwise

therwise then they came in : for now they run out to purge themselves and their heauie stomackes, by belchings and beastly vomiting : others to brawle and fight : so as it would wound a Christians hart, to see how the senselesse soules, worse then brute beasts, doe in receiuing the bread and wine at the Supper of the Lord, eate and drinke their owne condemnation.

This cryeth for vengeance, without speedy repentance

Others there be, more nise in outward shew, it may be will walke solitary that day, abstaine in outward appearance from their wonted course of sinne : but if they do this for one day, two were too many, and therefore the morow after the Supper, is as the day before, euen to drinke sinne like water, and draw iniquitie as it were with cartropes.

As euill as the other.

A third sort of vnworthie receiuers there be in our countrie, whom I may very well call carnall gospellers, and lip-professors, who doe receiue this holy Supper together with Gods deare children, and thereby doe make their solemne profession of newnes of life : but after a season it proueth rather worse with them then with the former : for they are such, that though they crie, Lord, Lord, *voce* : yet they deny to doe the will of their heauenly father, *vita* ; and so are an occasion to the wicked and professed enemies of Gods truth, of blaspheming that glorious Gospel of Christ Iesus,

Too many of such amongst vs.

What dangerous effect follow such wicked dealing.

whercof

whereof they make profession, though vn-
 soundly, and after an vncleane manner. These
 men, to speake plainly, they are very neere vn-
 to, if not the same men whereof Christ testi-
 fieth, that they expulse out the vncleane spirit:
 but after a season the same spirit returneth a-
 gaine, he bringeth seuen other spirits with him
 worse then himselfe, and finding all cleane
 swept and garnished, they reenter and take
 possession in the man, and make their dwel-
 ling there: whose latter end (*horrendum dictu*)
 is worse then the beginning. And such as Pe-
 ter painteth out, who after they haue in shew
 throwne and shaken off sinne, and bidden the
 world adiew, doe notwithstanding after all
 this, enter couenant to bee Satans seruant a-
 gaine, in whom the prouerbe is too true: *The*
dogge is returned to his vomit, and the sow that
was washed to her wallowing in the mire. The
 Lord for his mercies sake, worke reformation
 hereof both in pastor and people: which refor-
 mation if presently it appeare not, I feare me a
 worse day, then hitherto hath been seene, will
 insue: whereof more at large hereafter. And
 let this suffice also for proofes out of y word,
 how the Lord for sinne sendeth troubles and
 sicknesses, both of body and minde vpon his
 owne people.

Let vs now in a word shew how he doth it
 vpon the wicked: wherein I may fitly vse the
 speech

Matth. 12.

3, Pet. 2. ver. 20

Vers. 22.

Amen, Amen.

I feare the se-
 quell.

speech of the Apostle, that if for sinne iudgement begin at the house of God, what shall be the end of the wicked? And if hee deale thus with the greene tree, what may wee thinke will be the end of the drie and withered tree; but to be cast into the fire and burnt vp for euermore.

A fearfull end
without all
doubt.

And first, most famous and worthie of all memorie is the example of Gods iudgement vpon *Ioab* and al his posteritie, for murthering so cruelly and deceitfully two valiant Captaines, *Abner* and *Amasa*, as appeareth in their stories at large: where *Dauid* thus threatneth the iudgement of the Lord against him, and his whole posteritie, saying: *Let the blood of Abner fall on the head of Ioab, and on all his fathers house: that the house or issue of Ioab be neuer without some that haue running issues, or a leper, or that leaneth on a staffe, or that falleth on the sword, or that lacketh bread.* Loe here how many wayes, for this bloodie fact, God will plague & punish him. First with running issues, a sore disease. With leprosie, a sorer if it can be. With lamenes, meant by leaning on a staffe. Blood for blood, according to the Lord his threatning: *He that sheddeth mans blood, by man shall his blood be shed againe.* Povertie, meant by lacking of bread: and *Cain* for shedding the innocent blood of his brother *Abel*, was both he and his posteritie made runnagates ouer the face of the whole earth.

to sheddeth

2. Sam. 3. 29.

his posteritie

on yndle and

house of

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In the 7. and 8. of Exodus, you shall finde how oft the Lorde plagued *Pharaoh* and the whole land, for cruelly oppressing his people, euen with ten principall plagues: therewithall their great and capitall offences. So he dreyed the hand of king *Ieroboam*, when he stretched it out against the Prophet of the Lord to take him: *Abab* and *Iezabel*, because vniustly they tooke away *Naboth* his vineyard, and lead a great number a whoring after strange gods, the Lord caused *Iezabels* daintie carcase to be eaten vp of dogs, by the wall of *Izrael*: yea, that his posteritie should neuer haue the honor of a comely buriall: but if they dyed in the citie, the dogs should deuoure them: and if in the field, the foules of the ayre should eat the vp. Euen as the Lorde executed his fierce wrath vpon all *Ieroboam* his seede: and vpon the whole house of *Baasha*, for their Idolatrie. Let all couetous cormorants, and Idolatrous whoremongers repent, for feare the like iudgement should fall vpon them. *Abaziah* hauing gotten a fall through a lattise window, and hurt himselfe very sore, despaired of helpe from the true God, and therefore sent messengers to enquire of the god of Ekron, concerning his recouerie: which thing was so abominable to the Lord, that he sent a messenger vnto him, to tell him, that he should not come downe from the bed whereon he lay, but dye the

1. King. 13.

Take heede of this, the couetous men that haue long noses to smell your profit a farre off.

1. King. 21. 25.

2. King. 9. 10.

1. King. 24. 10.

16. 3. 4.

2. King. 1. ver. 1

2, 3, 4.

the death. Beware in our sicknesse wee seeke not vnlawfull meanes for our recouerie. The King of Syria his host comming to take the Prophet in *Dothan*, the Lord for their boldnes smote them all with blindnesse. A dangerous matter to attempt the persecuting of Gods children. *Gebozi* for coueting that vnlawfully, which his master had refused of *Naaman* religiously, when it was offered, was smitten with a leprosie. And of all other, most fearefull is the sicknesse and death wherewith the Lord smote *Jehoram*, for vnnaturall murdering his brethren, and for abominable Idolatrie: he smote him with an incurable disease, euen the disease of his bowels: so that day by day, through the disease, his bowels fell out: so after the end of two yeeres, continuing in this sore disease, his guts fell out with the disease. And lastly of *Herod*, how horrible a thing to bee heard, that for his pride, and arrogating glorie to himself, which was only due to God, was most fearefully throwne downe from his throne of estate, and deuoured of wormes.

In our sicknes
seeke vnto
none but God.
2.King.6.

2.King.5.27

2.Chro.21.18.19

Act.12.23.

Pride wil haue
a fall.

To leaue the testimonies of the word, and to come to the demonstration of Gods fearefull visitations by strange sicknesses, against wicked persecutors of Christs Church, & blasphemers of his name, recorded and spoken of in ancient histories, let this bee the first. One *Henry*, a famous Archbishop of *Mentz*, a

Examples of
Gods iudge-
ments vpon
wicked perse-
cutors of the
Church.

vertuous and wel disposed prelate, being most cruelly dealt withall by the Bishop of *Rome* and his substitutes, and being debarred of all lawfull proceeding and iudgement in law against him, mildly answered the wicked Iudges thus: Seeing that neither by appeale to the Apostolike sea, nor by your vpright sentences of your selues, I can haue my innocencie tried, I appeale to the Lord Iesus Christ, as to the most high and iust Iudge, and cite you before his iudgement, there to answer me before the high Iudge: for neither iustly nor vprightly, but by corruption (as it pleaseth you) you haue iudged. Whereunto they scoffingly answered; Goe you first, and we will follow. Not long after the said *Henry* dyed: whereof the two Cardinals, that were the wicked Iudges, hauing intelligence, said one to the other iestingly: Behold he is gone before, and wee must follow after according to our promise. And verely they said truer then they were aware of: for within a while they dyed both in one day. For the one sitting vpon a Iakes to ease himselfe, voyded out all his guts into the draught, and miserably ended his life. The other gnawing off the fingers of his hands, and spitting them out of his mouth (all deformed in deuouring himselfe) dyed. And one *Arnold*, who became a false Iudas to the good Archbishop, in accusing of him, when hee should

A righteous
appeale.

A terrible ex-
ample for cor-
rupt Iudges to
beware.

Anno D^o. 1105.
Ex Helmoldo &
Gotfrido Viter-
biensi. & Act.
& Mon. Fox.
pag. 196.

should haue excused him: shortly after dyed likewise, and for certaine daies lying stinking vpon the ground vnburied, was open to the spoyle of euery rascall and harlot.

The like horrible and fearfull stroke of Gods hand, was executed vpon a wicked papist and persecutor of y good Merindolians in France, who was called *Iohn de Roma*: this wicked wretch, of meere malice against the trueth, plagued the poore protestants of Merindoll, with a strange and vnwonted kind of torment, wherein hee most delighted, and most commonly practised: he filled bootes with boyling grease, and put them vpon the legges of Christians, tying them backward to a forme, with their legges hanging downe ouer a small fire: and in this torment he examined them of their faith, belike thinking by this intolerable paine, to make them reuolt from their faith. This monster at length hauing almost finished the date of his wicked daies, fell sicke of a most horrible disease, strange and vnknown to any Phisition: so vnnaturall were the paynes, wherewith he was continually vexed in all his bodie, that no oyntment, no fomentation, nor any thing else could ease him one minute of an houre: neither was there any man could carrie neere about him, nor yet would any of his friends come neere him, so great was the stinche that came from him. For which cause he

was carried from the Iacobines to an hospitall there to bee kept. But the stinch and infection there so increased, that no man there durst come neere him: neither was he himselfe able to abide the horrible stinch that issued from his owne bodie, full of ylcers and sores, and swarming with vermine, and so rotten, that the flesh fell from the bone by peece meale. Whilest he was in these tormēts and anguish, he cried out often in great rage: Oh who will kill me? who will rid and deliuer me out of these intolerable paines, which I know I suffer for the euils and oppressions that I haue done to the poore men? In these horrible tormēts and fearefull despayre, this blasphemers and cruell homicide ended his vnhappie daies and cursed life; as a spectacle to all persecutors, receiuing a iust reward of his crueltie by the iust iudgement of God. Being dead, none would come neere to burie him; but a Frier of his owne order, with a hooke caught hold of his stinking carkasse, and drew him into a hole of the earth.

The like fearfull iudgement was vpon the Lord of *Reuest*, being chiefe president of the parliament of *Aix*, putting many a good christian to death: afterward was himselfe stricken with such an horrible sicknesse, that for the furie thereof, his wife, or any that were about him, durst not come neere him, and so dyed in

this

Act. & Mon.
pag. 945.

Pag. eadem.

this furie and rage. The like fearefull sudden death had *Barthol. Cassaneus*, who succeeded the other both in place and persecution. I can not but set downe likewise a note of another bloodie persecutor of the poore *Merindolians*, *John Miniers* Lorde of *Opede*, whose iudgement from the Lord, for shedding so much innocent blood, was a strange kinde of bleeding in his nether parts, like to a bloodie issue or flux: and not being able to voyde any vrine, till by little and little his guts at length within him rotted, and his intrals began to be eaten vp of wormes. In which extremitie, raging and casting out blasphemous words, and feeling a fire burne within him, from the nauill vpward, with extreame stinck of his lower parts, at length finished his wretched life.

Like for like.

Pag. 953.

The wicked in their extremities howle and cry most desperately.

The like may be said of one of the accusers of *Narcissus*, the good old Bishop of *Ierusalem*, who wished if his vnttrue accusation were not true, that he might shortly fall into some great and grievous sicknes: which wish most fearfully afterward was executed vpon him, and that shortly after being stricken with a sore sicknesse from top to toe, and so dyed.

Euseb. lib. 6.
cap. 9.

And to conclude this point, the like may be said, concerning the sudden death of one *Nightingale* parson of *Crondall* in *Kent*, who was made by the Cardinals authoritie, chiefe

Penitentiary of that Deanry. He comming into the pulpit vpon a Shroue Sunday, read publicly the Popes bull of pardon that was sent into *England*, most blasphemously vtering these words: That he fully beleeeved, that by the vertue of that Bull, he was as cleane from sinne, as that night he was borne: immediately vpon the same, fell suddenly downe out of the pulpit, and neuer stirred more hand or foote.

These are sufficient to proue vnto you this point, how the Lord for sinne inflicteth vpon the wicked, sicknesses, diseases, and troubles of the body. And how he dealeth most fearefully in tormenting their consciences, I referre you over to *Cain*, who supposed euery man would kill him that met him. To *Saul*, who wished himselfe slaine. To *Achitophel* and *Iudas*, who hanged themselves: and the too many experienced testimonies in our owne times both of men and women, that hauing been plunged to desperation, at the view of their horrible iniquities, haue been the instruments of their owne death themselves.

Let vs now as in a little Catalogue set down all these severall sinnes afore named, so severely punished by the Lorde in severall wicked men, that so the diligent reader may more easily beare them away, to make him euer hereafter learne by other mens harmes to beware: and my propounded proposition bee by so many

Intolerable
blasphemie.

Both body &
soule plagued
in the wicked
by the Lord
for their sins.

A Catalog of
them all.

many clowdes of witnesses ratified and confirmed: so to continue herafter without controlement.

Murther and shedding of innocent blood, punished in the offender and his posteritie with the state of a runnagate, as in *Cain*: with running issues, lamenes, blood for blood, pouertie; as in *Ioab* and his posteritie.

1
Murther.

Hardnes of heart, and contempt of Gods word, punished with losse of goods, as corne and cattell: yea losse of children, as in *Pharaoh*.

2
Hardnes of heart.

Stretching the hand to make our authority hurt Gods messengers, punished with withering and drying vp the hand, as in *Ieroboam*: and punished with the blindnes in the king of Syria his seruants.

3
Abusing of authoritie to persecution.

Couetousnesse, oppression, and killing, to come by their purpose vnlawfully, and Idolatric ioyned therewithal, punished in the offenders and their posteritie, neuer to haue the honor of a comely buriall: but dying in the citie, to bee eaten vp of dogs: or dying in the field, to be deuoured with the foules of the ayre: as in *Ahab*, *Iezebell*, and their posteritie.

4
Couetousnes, oppression and killing.

Pride and exalting of our selues against God punished, by making the offender like a brute beast, as in *Nabuchadnezzar*. And with a fearfull sudden death, as in *Herod*.

5
Pride and exalting against God.

Despayring

Despaire of
Gods helpe
in extremi-
ties.

Despayring of Gods helpe in our sicknesse,
and seeking the helpe of false gods, punished
with neuer recouerie of health : but dying of
it, as in *Abaziah*.

7
Extreme co-
uetousnes.

A couetous heart that cannot bee content
to forgoe any profit, if they may haue it, whe-
ther it stand with a good conscience or no,
and often ioyned with lying, punished by the
Lord with leprosie for euer : as in *Gebezi*, *E-
lisha* his seruant.

8
1. *King*. 16.
Idolatrie in
our selues and
drawing o-
thers vnto it.

To commit Idolatry our selues, and by our
perswasion, or power, to draw others to doe
the like, punished in *Baalsha* and his poste-
ritie.

9
Vnnaturall
murther.
2. *Chron*. 21. 13.
14. 15. 16.

Vnnaturall murthering of our kindred, ioy-
ned with grosse Idolatrie, most fearefully
plagued with the disease of the bowels incu-
rable, and in the end the guts to fall out, as in
Iehoram.

10
Desperation.

Desperation of Gods mercies, punished
with killing and hanging themselves : as in
Saul and *Iudas*. Corruption in iudgement,
and condemning the innocent without a
cause, plagued with fearful and sudden death,
as hath been shewed by the example of the
Cardinals, iudges of the good Archbishop of
Mentz.

11
Strang and
vnnaturall
persecution.

Vnnaturall and not heard of before per-
secution against the poore saints, plagued with
strange

strange and vnwonted diseases: as in *Iohn de Roma*, a Iacobine, the Lord of *Renest*, and the Lord of *Opede*.

Blasphemous derogating from the crowne and dignitie of Christ Iesus, the washing away of sinnes in all men, and arrogating the same to the Pope and his pardons, plagued with sudden and present death, as in the parson of *Crondall* aforesaid.

12;
Blasphemies.

Last of all, let vs by some few proofes out of the word, confirme this which hath been illustrated, both out of the examples of the Scriptures, and the Acts and Monuments of our owne Church. In the 29. chapter of Deuteronomie, vers. 22. *Moses* sheweth, that the generation of the Israelites which was then for to come, and the strangers that should come from a farre land, shall say when they see the plagues and diseases of this land, wherewith the Lord shall smite it: *Wherefore hath the Lord done thus vnto this land? And they shall answer, Because they haue forsaken the covenant of the Lord God of their fathers, which he made with them.* And chapter 31. 17. *They shall be consumed, and many aduersities and tribulations shall come vpon them. Then they shall say, Are not these troubles come vpon vs, because God is not with vs?* Of all other places in the Scriptures, let the 28. of Deuteronomie, and the 26. of Leuit. be as glassees for all men

Deut. 29. 22.

Vers. 24.

Vers. 25.

Cap. 31. 17.

Deut. 28.

Leuit. 26.

to behold themselves in: where you shal find, for disobedience and breach of Gods commandements, the Lord will inflict vpon them most extreame diseases, and sores of the body: as the pestilence, a consumption, the feuer, the burning ague, the botch of Egypt, the Eme-
 rodes, the scab, and the itch. He threatned to smite them in the knees, & in the thighs, with a sore botch, that they could not bee healed, euen from the sole of their foote to the top of their head. For other griefes of body, and horrible tormētts of the mind, that there is threatned against the obstinate offenders: I wish the godly to peruse them, thereby to be as bridles and stayes vnto them, whensoever Satan by his suggestions, laboureth to driue them there-
 vnto. And I wish that the wicked would (in their boldnes to drinke vp sinne like water) once giue a glance backe to these fearefull threats of the Lord, and view what shall be the wofull ende of their grosse and abominable wickednesses. I wish also that both these, and all the aforementioned proofes, together with the manifold examples out of the Scriptures, and sundry histories of the Church before allead-
 ged, be in stead of a little Chronicle for all sick and sore men, either in body or minde, for all those that are strangely visited, or grievously afflicted, to be exercised in: wherein they may finde the Lords iudgements frō time to time,
 executed

*Vers. 21. 22.**Vers. 27.**Vers. 35.*

Take the so-
 wer with the
 sweete.

Let them be
 for a Christian
 Chronicle.

executed vpon the wicked and abominable li-
uers, without abatement, controlement, or dis-
pensation, fearing no power, prevented by no
policie, stayed by no bribes, nor abated by any
medicine; till such time as hee hath layed the
honors, houses, habitations and whole poste-
rities of the wicked euen with the ground. As
may be seene of *Ieroboam, Baasha, Ahab, and
Ioab*, that I say men visited with sicknes, vpon
a sound sauerie of the premisses, may without
delay enter into a serious speech, and due con-
sideration of their owne estate, in regarde of
sinne: and if they finde that such sinnes as you
haue heard here before to bee plagued of the
Lord, to rule and raigne in them, or any sinne
and transgression of Gods commandements,
then let them impute the cause of their visita-
tion, to their owne sinnes, and wicked conuer-
sation, resolving further, that he will not with-
draw it, who hath sent it, hee will not heale
them, who hath wounded them, they shall not
recouer of their sicknesse, nor come downe
from the bed whereon they lie, till such time as
the Lord see them broken hearted with *Da-
uid*; and vowing to his maiestie, the continu-
all sacrifice of a better life, or at least, if they
passe that disease or fit (vlesse they from the
heart repent) let them looke ere it be long, to
come vnder the extremitie of some other: that
shall be as a beasome in his wrath to take all
away. Last of all, I wish euen from my very

The wicked
neuer able to
stay Gods
iudgements.

The end of
the wicked.

Search sound-
ly without soo-
thing your
selues.

One being
gone, anothe
will come, &
lesse thou re-
pent

heart roote in Iesus Christ: that all of you my Countriemen (for whose comfort especially I was moued, to pen this little vnworthie treatise) may search, and thoroughly ransacke your hearts to the bottome: for these sinnes, *vz.* Murther, contempt of Gods word, persecution of Gods children, couetousnes, oppression, killing, pride, despairing of Gods power: Idolatric, lying against ones owne conscience, despairing of Gods mercies, which sinnes flourishing in the reprobates, haue been fearefully plagued as you haue heard before. Search further for wicked and vnlawfull mariages: for whoredome, murmuring against Gods faithfull magistrates or ministers. And so the monstrous profanation of the supper of the Lord: sinnes for committing whereof, the Lord hath grieuouſlie punished his owne people, as plainly hath been proued: yea and for many moe, then all these would I haue you, with your selues to make a particular and strict examination, and I beseech God, euen the father of our Lord Iesus Christ, that the eyes of your vnderstanding may be enlightened, that you may discern and clearely see how farre you haue entred a couenant, and bound your selues in league with most of these sinnes, and many other most abhominable sinnes; as your horrible Atheisme, affected ignorance, grosse Poperie: and in most places mocking, and contemning

Search till we
finde them,
for they are a-
mongst vs.

Pray you so
likewise.
Ephes. 1. 17. 18.

ouer all ge-
nerally.
In many pla-
ces.

remning the Lords ordinarie meanes of your saluation: in seeing of them, acknowledge your long and continued afflictions, to be sweete corrections, in regarde of that fearefull and dreadfull condemnation, they haue long since before this cried for, as a stipend of desert due vnto them; yea in vtter loathing of them, and heartie grieve for offending God by them: let vs all crie with the prodigall childe: that for our sinnes we are not worthy to haue the heauensto couer vs, the earth to beare vs, *Iehouah* to protect vs, or Iesus Christ euer to be a Saviour vnto vs: yet here not to stay, but in hope as our anker, through faith, as our hand, by the promise of the reueiled word for our certainty to prease and post forward, and with the Eagle to soare vp to the true phisition of our soules, for healing our sicknesses, the good Samaritane to bind vp our wounds, the euerlasting high Priest, for bearing our infirmities, euen Iesus Christ the righteous: that thereby our sinnes, the originall of our sicknesses, may be blotted out and cleane censed: and from Christ we may heare this comfortable voyce: *Arise and walke, &c. Be whole, for thy sins are forgiven thee.* My beloued in the Lord, except this through course be taken, neuer looke for sauing, sound, and continuing health; but euen with *Gebezi* to die a leprous man. Now as I haue spoken of particular men, for particular

The Lord hath dealt easilie with you, as yet.

Luk 15:2

No sounde course but this to saue vs from perishing.

lar sinnes diuersly diseased: so may I speake of whole countries, kingdomes and places, who for sin and iniquitie haue been plagued. Some with sudden destructiō, as Sodom & Gomor. Some with captiuitie, as the Israelites vnder the Babylonians. Some with hauing the godly, wise, and aged Counsellors taken from the, as *Esay* threatneth the Iewes. Some with death and famine, as was Samaria and Ierusalem, and as this our nation of late: and some with the disease of the pestilence, burning ague, and bloody issues, as this our owne land: first, not long since in the South parts: and now these two yeres last past in our Northerne parts. And seeing it hath been proued, that these correcti-
 ons and punishments flow from our owne disobedience and wilfull rebellion, therefore if euer the effect wee desire to haue remoued, let vs first take away the cause, which is our sinnes, and assure our selues the effect will cease, which is Gods fearefull punishments. These proofes, examples, and vses being thus laid downe, this doctrine following shall bee the conclusion of it, *vz.* what euill soeuer wee suffer either in body or minde, we may impute it to our sinnes, as the originall and first occasion thereof: whereupon may bee gathered a second doctrine. *Non sunt fortuna hominum calamitates, sed totidem sunt castigatoria ferule:* Our sicknesies, diseases, or griefes, bee they inward

Genes. 19.

2. Chro. 36.

Esay. 8. 1. 2. 3. 4.

1. King. 20.

2. King. 6. 19.

2. King. 17. 29.

We haue felt
the same.

From whence
these punish-
ments flowe.

*Sub lata causa
collitur effectus.*

Doctrine.

Psal. 38. 5.

*Calais. in Ioh.
cap. 5. vers. 14.*

inward or outward, proceed not from fortune, or by chance: but by the foredecreed counsell of the highest, that they may bee as so many checkes vnto the pride of our sinnes: the truth hereof being granted, there ensueth an exceeding comfort to the conscience, carefull of Gods seruice, *vz.* that our heavenly father taketh no delight, nor pleasure in punishing vs: and therefore doth hee neuer seuerely scourge vs, but whē he is highly offended by our transgressions, and perforce vrged to change mercie into iudgement, & his louing countenance into seuerer corrections. And thus much generally haue I set downe; and proued the cause and originall of sicknesse, sorrowes, troubles and death it self in all men liuing vpon the face of the earth, as they are *Adams* branches and posteritie.

Now least the godly man (for conscience sake persecuted, or for his further triall of the Lord afflicted) should be too much dismayed, and thinke his persecutions were but iust plagues for sinne, and his crosses no comforts, contrary to the sweete promises of the Gospel in that behalfe: therefore let vs search how and in what sort they are laid vpon the godly. The nature and condition of all troubles both of body and minde, in respect of their first originall, are qualified to the children of God and true Christians: not by any dignitie, or desert

Amos. 3. 6.

A comfort;

Calu. ibid.

The Lord is
haled on to
iudgement by
our sinnes.

How and for
what end af-
flictions are
laid vpon the
godly.

Note well.

at all of their owne, but as *Elisba* healed the bitter and venemous waters, by casting salt into them: so the bitter and intolerable sting of death, the bitter and vsauorie sickneses and diseases both of our bodies and our soules are healed, the nature of them changed, the poyson remoued, by the sauourie salt of Christ his blood: yea, all sicke, halt, lame, and withered men, haue their griefes eased, by the troubled, persecuted, scorned, scoffed, and crucified body of our Lord Iesus Christ: as this sick man was healed in his body, by troubling the cleere water: Christ his blood shedding being (in iudgement of wicked men) as vnlikely to worke vs any good, as salt to make fruitfull, or muddy water to make a lame man whole. In this, Christ Iesus our debt for sinne is discharged, and vpon his crosse is the obligation of ordinances (that was against vs) fastned, and he is the very purgation that cleanseth, the sauing eye-salue that giueth light, and the welbeloued sonne of God, by whom our cries are conueied to his father, in whom he receiueth and heareth our plaints, and for whose sake wee enioy all the blessednes and good things that euer we haue.

Reuel. 3. 18.

Matth. 3. 17.

Collos. 1. 13.

2. Pet. 1. 17.

Christ wholly altered the nature of afflictions to his owne Church.

Now therefore in this Christ our alone Sauiour, sicknesse to his faithfull members is as comfortable as health: affliction as sweete as peace, aduersitie as acceptable as prosperitie, death

death as welcome as life, the graue as a most
 sweete perfumed chamber, for the bodies of
 the Saints to lie in : for they can with *S. Paul*
 say, *There is no condemnation to them that are*
in Christ Iesus. It makes them not feare death,
 but rather in Gods appointed time desire it, in
 seeing the miseries of this present life, and by a
 liuely faith soaring vp into the vnspeakable
 ioyes of the life to come. And therefore they
 say with *Paul: We know, that if this earthly ta-*
bernacle of ours be dissolued, we haue a building
giuen of God, not made with hands, but eternall
in the heauens. And Christ Iesus whether wee
 liue or die, is vnto vs both in life and death ad-
 uantage: yea, we seeing that while we liue, we
 are naked in this world, we sigh, desiring to be
 clothed with our house, which is from heauē.
 And seeing while we are here iourning vpon
 the earth, wee are absent from our head and
 husband: therefore we desire to be dissolued,
 and to be with our husband & Sauour, which
 is best of all. And finally, seeing there is no-
 thing in this world, but corruption, alteration
 and vanitie, we waite, we looke, and long for
 the day of our refreshing, when we may fore-
 uer lift vp our heads, meete our elder brother
 in the clowdes, and receiue the incorruptible
 crowne of glorie, laid vp in store for all the
 Lords elect, ere euer the foundations of the
 world were laid.

Rom. 8. 1.

2. Cor. 5. 1.

1. Thess. 5. 10.

Phil. 1. 21.

Philip. 1. 23.

Eccles. 1. 1. 2.

Thus Gods children may reioyce, when the wicked shall howle and weepe, they shall bee satisfied as it were with marrow and fatnesse, yea euen when they seeme to be full of faintnes: when the fat buls of Basan, and the deuouring lions shall be sent emptie away: yea they shall clap their handes, and lift vp their heads for ioy of that. In terror and feare whereof, the wicked shall gnash with their teeth, grin like a dog: and for auoyding of it (though all in vaine) they shall wish the rockes to open, the hils to couer, and the mountaines to be as a shelter vnto them, from the glorious presence of him that sitteth vpon the throne. Thus death against the godly hath no sting, hell against the Christian hath no victorie, affliction is not our confusion, as husbandmen vse to bring dead trees and burne them in the fire: but our affliction is for our firmer & further consolation and edification: like as a good husbandman purgeth his vine, that it may bring forth more fruite. Heauinesse with the godly may endure for a night: but assuredly peace & ioy commeth in the morning. Seeing then that thus happily it goeth with vs all in our greatest afflictions (if we belong vnto Christ) I will conclude as Saint *Paul* concludeth his treatise of our immortall state in the life to come: that seeing death once had dominion ouer vs, but is now destroyed; afflictions

Reade *Heb.* 12
11. *Psal.* 30. 8.
9. & 34. 18. 19
& 119. 71.

Psal. 30. 3.

afflictions hurted vs, but now they profit vs; sicknesse affraied vs, but now comforteth vs: euen thankes and all thankes be giuen for euer to God the father, who hath giuen vs this happy victorie, through our Lord Iesus Christ.

1. Cor. 15. 57.

Now for the wicked, their sicknesse, sores, griefes and vexations, are still vnto them as pends of sinne, tokens of Gods wrath, and (vnlesse they speedily repent) euen beginnings (as I said before) of the flashings of hell fire. I denie not but the godly man may haue for the

As for the wicked it is not so with them.

outward operation, the same sicknesse, sore, grieve and trouble, that the wicked and vngodly haue: yet inwardly euer this difference shall be found: *Quòd Deus suis in necessitate*

For the outward operation of the sicknesse they may agree.

manum porrigens, impios deserit: God in time of his childrens necessities, bee they neuer so

Cal. in Psal. 37. 19.

great, still stretcheth out his hand for helping them, and vpholding them, least they fall: but as for the wicked, it is not so with them: he utterly reiecteth them, forsaketh, and giueth the

A difference betweene the afflictions of the godly and vngodly.

ouer vnto their owne hearts lust. *Flagellantur iusti propter probationem, iniusti ad perditionem:*

Psal. 1. 4

The godly are afflicted for their greater triall: but the wicked are afflicted for their confusion, because of their great finnes. For the

Propter peccatum.

people (saith Esay) turneth not vnto him that smiteth them, neither doe they seeke the Lord of hosts. Therefore will the Lord cut off in one day from Israel, head and tayle, branch and rush.

Esay. 9. 13. 14.

Pis afflictio est disciplina: qua docetur iram Domini effugere, & voluntati eius obsequi:

Affliction to the godly is for discipline in themselves, whereby they are taught to auoide the Lords wrath, by reformation of their liues, and willingly to yeeld obedience to his commandements. Whereupon *Paul* saith, *When we are iudged, wee are chastened of the Lord, because we should not be condemned with the world. Impijs verò afflictio, est obduratio, qua a malo in peius progrediuntur, sicut Pharaoh.*

1. Cor. II. 32.

In euerie affliction two things to be considered.

The wicked partaker of the former but neuer of the latter.

Nah. I. 7.

But vnto the wicked, affliction is a meane of hardening their hearts, whereby they proceede from worse to worse. In euery affliction two things are to be considered: first, Gods iudgement: secondly, Gods mercie. The wicked in their afflictions are partakers of the one, which is Gods iudgement: but neuer of the other. The godly are partakers of both; iudgement for their sinnes, mercie for Iesus Christ his sake. Hereupon saith *Nahum*: *Good is our God, and comfortable to his owne children in the day of trouble.* And *Dauid*: *Call vpon me in the day of trouble, and I will deliuer thee.* Loe his mercie, whereof the wicked are neuer partakers. So that herein appeareth againe wherein the godly are commo partakers with the wicked in afflictions, and where they differ.

Psal. 85.

The last thing that I will note out of this part and so end it, is this: That in the words,

sinne no more, we may note that the Lord was priuie to al his former sinnes and offences that euer before he had committed: and therefore it is, as if he should say, I haue seene, noted, and obserued all such sins, as euer before this thou hast committed, either publikely or priuately, inwardly or outwardly, by thought, word and worke: and for the same haue afflicted thee, and also in the end delivered thee: take heede therefore thou sinne no more. Hence note the Lord hath Eagles eyes to see the corners of our hearts, and all our sinnes neuer so closely committed: nothing so secret but it shall bee made manifest: and that which is committed in corners, shalbe published on the house top. Then euer hereafter let euery man worke as in the day time, walke as in Gods presence, be haue themselues as hauing the Lorde an eye witnesse, who if we doe well, in his mercie will accept of vs: but if wee doe euill, then know sinne standeth at the doores, who will neuer cease crying in the eares of the Lord for vengeance, till such time as it bee powred downe vpon the wicked in fearfull manner, and executed vpon the vnbeleeuers, to their euerlasting destruction. And thus much for the second part of the words of exhortation, which is, that sinne was the cause of his long sicknesse.

*Mat. 10.
Read.
Psal. 138.*

Gen. 4.7.

THE THIRD SER- MON OF THE DVTIE OF OVR DELIVERANCE.

The third Ser-
mon.



Ow followeth the third part,
vz. what must be the effect of
his health, recouerie, or what
must bee the dutie of his deli-
uerance : drawne out of the
same wordes that the other

part was, though not in the same sence, *Sinne
no more.* This is the subiect of the whole trea-
tise, describing the dutie that this man healed
must euer bee mindfull of, to his louing and
mercifull father for his great and large deliue-
rance : and in him may fitly bee gathered the
dutie of all Gods children to the Lord, for so
many liberall and louing mercies, as conti-
nually he powreth vpon them. How greatly
this poore man was bound to render thanks
to the almightie for his deliuerance, I haue be-
fore set down in some particulars : as the dan-
gerous disease ouer his whole body : the long
continuance of it, even most of his life : the
little good that any likely meanes of outward
medicine did for him, with some other moe :
the consideratiō whereof, could not but make
him returne from the water with *Naaman*, and
come to offer the rich and precious gift of his
whole

Particulars
shewing the
mercies of
God.

whole heart to the Lord, as an acceptable sacrifice, wherewith hee in mercie is euer well pleased. The like course if euery one of vs would take, after our great and marueilous deliuerances, euen with the Ruler, whose sonne *Ioh. 4. 52. 53.* Christ had healed, being at the point to dye, to enter into a serious and thorough search, of the very particular circumstances, of the daunger wherein we were, and the deliuerance thereout in Gods mercie; it could not but vrge the efficacy of this point wonderfull much, *Sinne no more.* This particular course is meete for all of vs, the more to moue vs to thankfulness.

And first I will by some examples and proofes out of the Scriptures shew, how from time to time the godly being deliuered out of any dangers, either spirituall or corporall, the Lord hath required, and they willingly haue acknowledged some speciall dutie therefore.

Moses with the Israelites, hauing enioyed the great and memorable mercies of the Lord, in ouerthrowing *Pharaoh*, and deliuering them from him, letting them goe through the red sea as on drie land, doe presently ioyne all together with hart and voyce to praise the Lord, *Moses* beginning, and they all following in the heauenly melodie of thanksgiuing, thus:

I will sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowne in the Sea. Pharaohs charets and his hoste hath he cast into the Sea: *Exod. 15. 1.* *his rance.* *Vers. 4.* The deliuc-

his chosen captains also were drowned in the red Sea. Therefore as his dutie, he acknowledgeth & saith, *The Lord is my strength, and my praise, and he is become my salvation. He is my God, and I will prepare him a tabernacle. He is my fathers God, and I will exalt him.*

Ver. 13.

Ver. 27.

The deliue-
rance.

Vers. 2. 3.

The ductie.

Vers. 12.

Psal. 107.

The deliue-
rance.

The Lord hauing giuen Deborah and Barak a triumphant victorie ouer their cruel enemy Sisera, Deborah thereupon reasoneth of the miracle in her song, and resoluech of performing a most excellent dutie, as thus: *They that remaine, haue dominion ouer the mightie: the Lorde hath giuen me dominion ouer the strong. He (meaning Sisera) bowed downe at her feete, he fell downe, and lay still: at her feete he bowed him downe, and fell: and when he had sunke downe, he lay there dead.* Therefore as our dutie, Praise ye the Lord for auenging of Israel, & for the people that offered themselves willingly. *I will sing vnto the Lord: I will sing praises vnto the Lord our God. Vp Deborah, vp, arise, and sing a song: arise Barak, and leade thy captiuitie captiue, thou sonne of Abinoam.*

Danid rehearsing in the 107. Psalme many and great deliuerances: as first of disperfed strangers, and their miserie, vers. 3. 4. 5. 6. 7. deliuerance out of captiuitie and prison, vers. 10. 11. 12. 13. 14. and lastly, the deliuerance of poore tossed shipmen from the dangers of the seas, vers. 25. 26. 27. 28. 29. 30: addeth the du-

tie

tie of all such as are deliuered therefrom, thus: *Ver. 8. 15. 11.*
O that men would therefore praise the Lord for ^{31.}
his goodnesse, and declare the wonders that he ^{The ductie.}
doth for the sonnes of men.

In the 105. Psalme, *David* from the beginning thereof, vnto the latter end thereof, is wholly occupied in expressing Gods miraculous and mercifull power, in protecting Israel from *Abrahams* time (when they were but a few in number, and strangers in the land) till such time as by a mightie hande, and outstretched arme, he brought them into the pleasant land of Canaan. And in the last verie he noteth what vse they must make of so many mercies, and what dutie diligently they must walke in, for Gods fauourable dealing with them, thus: *That they might keepe his statutes, and obserue his lawes. Praise ye the Lord.*

Psal. 105.
The deliuerance.

Many moe proofes I might alleadge out of the word of God, for corporall deliuerances bestowed vpon the Church from time to time, and what must be the duty of such deliuerances: but these may suffice for the plaine prooffe of outwarde deliuerances and their duties. Now of spirituall deliuerances, and their duties.

Ver. 45.
The ductie.

Being deliuered out of the hands of our enemies: knowledge of saluation giuen vnto vs by remission of our sins in Iesus Christ: light giuen to vs that sit in darknes, and in the shadow

Of spirituall deliuerances
The deliuerance.

Luke. 1. 74.
Vers. 77.
Vers. 79.

dow of death, and guiding our feet into the way of peace: mult of necessitie in the partakers of this deliuerance, bring forth this duty: *euē to serue the Lord without feare, in holines and righteousness all the daies of our life.*

Vers. 74. 75.
The dutie.

Rom. 13. 12.
The deliuerance.

Vers. 13. 14.
The dutie.

The Apostle *Paul* in his Epistle to the Romanes, noteth a great deliuerance in a few words: *The night is past: and being so, neuer forget the dutie which followeth: therefore let vs cast away the workes of darknes, and put upon vs the armour of light, hereafter to walke honestly as in the day time, not in gluttonie, and drunkennes, chambering and wantonnes, strife and enuying: but put yee on the Lorde Iesus Christ.*

1. Cor. 6. 20.
The deliuerance.
The dutie.
Vers. 20.

.Cor. 7. 23.

Paul telleth the Corinthians of a great deliuerance, thus: *Ye are bought with a price: and therefore your dutie is to glorifie God both in your soules & bodies: for they are the Lords. And againe, Seeing ye are so dearely bought, and purchased with such a pretious pearle: therefore be not the seruants of men.*

Pet. 2. 18. 19
The deliuerance.

Peter speaketh of a most comfortable deliuerance: *Yee know that yee were not redeemed with corruptible things, as siluer and gold, from your vaine conuersation: but with the pretious blood of Iesus Christ, as of a lambe vndefiled and without spot. And therefore seeing the purchasing of our saluation was a matter of such difficultie: for siluer and gold could not doe*

it, a matter of such necessitie : for the diuell ruled ouer vs, as a cruell tyrant : a purchase at such a high rate, and the matter of it of such a pretious valuation : for it was the blood of Christ, being most pretious, and the lambe of God vndefiled and without spot : all Christians duties therefore it is that are partakers hereof, euen hereafter to passe their time, and spend the daies of their dwelling here on earth in Gods most holy feare.

1. Pet. 1. 17.

The dutie.

Now out of all these testimonies and examples which haue hetherto beene alleadged, concerning Christians duties, for deliuerances either spirituall or corporall, may further very fitly bee gathered what is the end of the grace and fauour of God towards vs, in, by, and through his sonne Christ Iesus, euen thus : *Vt Deo reconciliatus peccator, salutis sue authorem, piè, sanctèq, viuendo colat* : That the sinner being reconciled to God, must euer after glorifie the author of his saluation, by leading a holy and vncorrupt life. Yea, *Eodem verbo quo venia nobis offertur, simul vocamur ad pœnitentiam* : By that same powerfull word of the Lorde, whereby health, life, libertie, or forgiuenes of sinnes is offered vnto vs : by the very same word is sounded out vnto vs, *Sinne no more.*

The end of Gods mercies towards vs.

Now it followeth more thoroughly to search into the naturall sense and meaning of these words,

The naturall
sense & mea-
ning of the
words.

Ephes. 2. 1.

Esay. 5. 18.

Rom. 6. 12.

John. 15. 5. 6

words, *Sinne no more* : and to set down chiefly what is meant hereby : the which words vttered by our Sauour Christ to the man healed, I take it may bee thus resolued. Whereas thou from the first time of thy cradle, till now, that I looked vpon thy distressed case, hast been no better then a dead man, in thy finnes and trespasses, drinking sinne like water, and drawing on sin as it were with cart ropes, sin raigning in thee, and Satan triumphing over thee, by captiuating and enthralling all the powers of thy soule, to his owne bend and obedience, making thee come when he called, and runne when he bad thee : this sicknesse in thy soule made sores in thy body, and thy senselesse and secure conscience brought an vniuersal lamenesse to thy carkasse : so that as the parts of thy soule being bereaued of their powers, were no better then withered and vnprofitable branches : euen so the whole constitution of thy diseased body, lay withered and dead, no part able throughly to minister comforts to another, till such time as I viewing thy case, had compassion on thy calamities, and in my power healed that disease with a word, which all outward medicines could neuer doe by continual practise. Seeing it is so, the wages I wish is a continuall watch against sinne, my feare, a feare to offend, and all the reward I require, is true, heartie, and vnfained repentance for all thy

thy finnes, an acceptable sacrifice wherewith *Psal. 51.*
 I am alwaies well pleased. And as before
 through sinne thou wast sicke, through sinne
 thou wast weake, and by reason of thy finnes
 thou couldest not stand vpright: so now thy
 finnes being pardoned, thy sicknesse healed,
 and thy former strength restored: rise vp from
 siane, awake from sleepe, and liue no more the
 life of the wicked. Thus then I gather the
 scope and drift of our Sauour Christ his ex-
 hortation to bee, to draw the man healed to
 true repentance, the acceptable price he must
 pay to his God for all his mercies. And the
 phrase of wordes, are euen the very same both
 in sound and sense, that the first part of true
 repentance is described by vnto vs in the olde
 Testament: As in Esay. 1. 16. *Wash you, make
 you cleane, take away the euill of your workes
 from before mine eyes, cease to doe euill.* And
Psal. 34. 15. Eschue euill. And againe, Esay 55.
 vers. 7. *Let the wicked forsake his waies.* And in
*Ierc. 14. O Ierusalem, wash thy heart from wic-
 kednes.* And in Ezech. 16. 61. *Remember thy
 waies, and be ashamed.* And Ierc. 4. 4. *Breake vp
 your fallow ground, circumcise the foreskin of
 your hearts, and be no more stiffnecked.* And in
 the new Testament for the same purpose are
 these words vsed: *Crucifie the old Adam, mor-
 tifie the earthly affections, &c.* For whereas
 there are two parts of true repentance: the first

Collof. 3. 5.

Two partes
true repen-
tance.

called

called a killing, the second a quickening; the first a dying, the second a renewing; the first a forsaking, the second an embracing; the first a casting off, the second a putting on. And to conclude, the first a ceasing from sinne, the second a continuance in care of a good conscience, the man is here exhorted by our Saviour Christ to true repentance, by killing the olde *Adam*, dying to his iniquities, casting off the vnfruitfull workes of darknes, and neuer sinning as he hath done before, which is the former part of true repentance. For this is the first degree of repentance to saluation, that the sinner forsake his former follies, which before he hath frequented, renounce his former life wherein before hee liued, and frame his whole doing to the rule of righteousness, which before were out of frame. So that I may conclude, where there is no forsaking, no removing, nor better framing, there is neuer brought forth any thing, but fained, hypocriticall, and pharisaicall repentance. Hence out of all this which hath been deliuered, may it first be said to the man healed, and in him to all in generall who haue tasted and inioyed in abundance the sweete mercies of God, in the mediatur of the new Testament Christ Iesus; and especially to you my countrimen, who cannot deny but Gods mercies haue bin multiplied vpon you in most sweete manner, euen like

Ephes. 5. 11.

pplie it to
our selues.

like vnto the dew of Hermon that fell vpo the
hil of Sion, & watered the dry earth that gaped
for it: that for the man, he was like the tree that
was throughly dunged, and manured about :
and of our selues it may be said; what could the
Lord haue done more for vs his vineyard, then
already he hath done, seating it in a fruitfull
hill, hedging it, gathering out the stones of it,
and planting it with the best plants, building a
tower in the middest, and making a wine-
presse therein ? That therefore to the man
Christ said in effect : this is my last yeere of
my dunging and manuring, either cease from
thy folly, and offend me no more, or else looke
for nothing but hewing downe with the axe
of my iudgements, and to bee burnt vp for e-
uer. But happy man, and thrice happy, so hea-
led by Christ in his body : for it wrought in
him euer after the sauing health of his soule.
And to you my beloued neighbours, let me in
the behalfe of our gracious God cry, that the
matter and case on his part, going so with you
as it doth, either now or neuer bring soorth
fruites worthie amendment of life: you that
haue hitherto been awake, but not with wine;
dead, when you seemed to liue; Atheists, ali-
ants, and strangers from the common-wealth
of Israel, stopping your eares at the voyce of
the crier, senselesse at the stroke of Gods ham-
mer, persecuting those that prayed for you,

Looke to thy
self wel, seeing
this is thy case.

Our wicked
and damnable
course enforce
our effectuall
calling.

Happie are we
if we heare a-
right.

A fearfull af-
terclap.

contemning those that gaue you holesome counsell: and finally, you that all your liues long hitherto haue sported and solaced your selues with sinne, as *Sampson* with *Dalilah*, shake off your sinne, awake from sleepe, and stand vpright, open your eares, and circumsise your hearts, and let the Lords voyce enter into your soules, crying: worke as in the day, heare as from the Lord, and walk as in his presence: to whom let vs all make answer with a sweete resounding eccho thus: Thy voyce, thy call, thy law, thy lore, and eke thy praise will wee heare, obey, extoll, and magnifie all the daies of our life being here on the earth. This if we doe, then happy shall we be: stand fast for aye, and a parcel of the Lords vineyard beloued for euer: but if we doe not, but delay the time of our repentance, as we haue done: oh alas, I must and will tell you what he will then doe vnto vs sinfull, wicked, and carelesse contemners of his graces, euen take away his hiedge from vs, breake downe his wall, lay vs waste, and neither plant, prine, cut, nor digge vs any more: and then marke what wofull sequell thereupon shall follow: we shall be trodden downe, eaten vp, and destroyed by the wilde bore out of the forrest: and no good shal then grow amongst vs, but brambles and bryers, tokens of his wrath: as in *Adma* and *Zeboim*.

Againc.

Againe, as this exhortation serueth to the man that neuer tasted of repentance before, that now without delay hee turne vnto the Lord, cease from his sinne, and bring forth fruites worthy amendment of life : so likewise it may serue, and bee in place of a louing and pithie exhortation to the protestant, and professor of Christianitie in these our daies, whose case on Gods behalfe is like to *Mary Magdalens*, out of whom went seuen diuels : like to *Lazarus*, who was raised from death to life, after foure daies rotting in his graue : like to the Ephesians, quickened, raised vp, made new, and brought to sit in heauenly places, by the blood of Christ, from aliants and strangers to the commō-wealth of Israel, without hope, without God in the world : yea of forrenners and strangers, made citizens with the Saints, and of the household of faith. And to conclude on Gods behalfe, like to the vntoward and trewantlike schollers, of whom the author to the Hebrues maketh mention, who were lightened, tasted of the heauenly gift, and were made partakers of the Holy-ghost, tasted of the good word of God, and of the power of the world to come. The professors I say on Gods behalfe, being in as happie a case as *Magdalen* : grace offered from God the father, by his sonne Christ, to dispell and driue backe Satan, and dispossesse them of many

It serueth as an exhortation to all protestants of our countrie.

Ioh. 11.

Marke our happy case on Gods behalfe.

Ephes. 2.

Heb. 6. 3. 4. 5.

6. 7.

diuels, as comfortable a case as *Lazarus* was in, called by the sounding ministerie of Gods word, out of the pit and graue of their finnes, where they haue not laine almost foure daies, as *Lazarus*: but by an inueterate custome of sinne, all their daies rotting therein, yet at last made to heare this powerfull voyce, *Awake thou that sleepest, and stand up from the dead, &c.* And to conclude, of no people made a beloued people; of alians from the common wealth of Israel, made owners and heires thereof by grace; and of seruants by nature, made sonnes vnto God, by adoption in Christ Iesus. But these professors of the Gospell, so gracious on Gods behalfe, who hath layd out himselfe, and his mercies wholly in his sonne Christ vnto them all: yet in regard of themselves, and the courses of their liues, not vnlike the foolish Galathians, who did for a time run well, but in the end obeyed not the trueth, loued their Apostle so dearely, that they would haue plucked their eyes out of their heads to haue done him good: yet after a time harkening to false Apostles, they accounted him their vtter enemy, because hee told them the trueth. These at the first publishing of the Gospell were very feruent, accompting it sweete: but after some trials for the same laid vpon them, they fainted, adiudging themselves vnable to yndergoe the burthen. And to con-

Gal. 3. 1.

Gal. 4. 15.

Vers. 16.

clude, though they begun in the spirite, yet *Paul* was afraid of them, that they would altogether end in the flesh. Yea, fitly may many of our Christians at this day, be compared with the protestants against whom *Peter* ^{2. Pet. 2. 20.} wrote, who promised vnto others libertie, and yet were themselues the seruants of corruption: who after they had escaped from the filthines of the world, through the knowledge of the Lord, and of the Sauour Iesus Christ, were yet againe tangled therein. And to conclude, as I compared them to the Ephesians before, in regarde of the multitude of Gods mercies offered them: so now may I againe fitly resemble them to the same Ephesians, but not in the same sense as before, being now comparable with them for carelesnes, coldnes, and luke-warmenes in Gods seruice. For vnto the Ephesians Angell or pastor, *Iohn* the Diuine was cōmanded to write diuers things: amongst which, this for one, that the Ephesians had forsaken their first loue. ^{Apocal. 2. 4.}

Thus then the case going with vs all that professe the Gospell, so happily, so comfortably on Gods behalfe, euen raised vp to sit in spirituall places with Christ Iesus: and so dangerously and so doubtfully on our own parts, amongst many, in regarde of their sensuall, carnall and carelesse cariage of themselues, in the midst of a sinfull and crooked gene-

ration: this dutie of the sicke mans deliuerance, laid downe and described in our text here by Christ, may serue very fitly for vs all, and be continually applied of euery one of vs, and stil sounding in our eares, as though Christ were calling vpon, or conferring with vs, saying: *Behold, thou art made whole, sinne no more.*

Marke well ô
my brethren.

Blessed bee
God for it.

The secure
reasoning of
many.

Ye that were dead in your sins hath Christ quickened: ye that were strangers from the life of God, through the ignorance that was in you, because of the hardnes of your hearts, hath he illuminated and opened the eyes of your vnderstanding, that ye may see and discerne of things that differ one from another. Yea vnto you all that professe the Gospell let me speake: Behold, behold, ye that were deaffe doe heare, ye that were lame doe goe, ye that were dumbe doe speake, ye that were leproous are censed: and ye poore soules whom Satan once ouerruled, keeping you in darknes, poperie & superstition, to you, to you I say is the Gospell preached, the happy newes of saluation sent, and the kingdome and glorious throne of Christ Iesus erected amongst you. But me thinke I heare some say, that the man to whom these wordes were first vttered by Christ, had cause and great cause to put in practise this holesome counsell: for hee was made whole, not onely in soule, and the parts thereof

thereof, but also in his body, when he neuer expected any recouerie: but as for vs, or as for me, although the spirituall blessings wee feele and perceiue: yet for bodily healing, or preserving from dangers, wherein can wee finde it? O my beloued, behold further, and ye shall see what mercies the Lorde hath magnified towards you, in regard of corporall health, or bodily deliuerances.

First, it is not vnknowne what deuises Satan by his ministers, hath vsed both forren and domesticall, for the subuersion of our gracious prince, (the stay of our safetie, and the staffe of our strength, next vnder God) the inuasion and possession of our Realme by forrenners: and fro all these, behold we are made whole, and both the deuiser and the deuises brought to nought. For other deliuerances corporall, as from famine, the pestilence, the running issues, and the burning feuer, whereof most parts of our land haue tasted, I spare to speake: because wee are so lately made whole, or deliuered from them, and doe conclude my answere of the obiection, with *Paul* the Apostle to the Romanes: *If God spared not his owne sonne, but gaue him for vs all to death: how shall he not with him giue vs all other things also needfull for vs?* Nay, blessed be God, he hath giuen vs them already: so that now hence followeth the dutie he requireth; of you Magistrates

An answer
vnto it.

that professe to defend the Gospell, by the sword of your authoritie; of you pastors that preach the Gospell; and of all others that openly professe the Gospell in more zeale, and forwardnes for outward shew, then many others; to you all I say, take heede, looke to your selues, that ye receiue not the grace of God in vaine: that ye do not crie Lord, Lord in voice, and deny him in your liues; that yee bee not professors, and no practisers; hearers, but no doers. Sinne no more in your loose liues, as you haue done, by dispensing with iustice, daubing vp the Lords wall with vntempered morter, rising vp early, or sitting vp late to drinke strong drinke, defiling your bodies by the vncleannes of whoredome, blaspheming God by swearing, or prophaning the Sabbath of the Lord, by following your worldly businesses: for with these sinnes I am afraid, many that professe the Gospell are defiled, whereby iustice is peruered, the Lords building hindered, the godly offended, and occasion of stumbling to the weake ones thereby administred, and generally by meanes hereof, the wicked vncircumcised Gentiles, haue taken an occasion of blaspheming the glorious Gospell of Christ Iesus, as the wicked by *Dauids* offence in his daies. Doe not account the shew of this worlde such a siluer shrine as you doe: doe not with one hand receiue Christ, & with
the

the other embrace this euill world with *Demas* : Kisse not Christ once, and after with *Iudas* betray him : be not so newfangled this day, as with the Pharisees to cry, *Hosanna, welcome Christ*, and to be altered soone after with the Camelion, crying kill, and crucifie him. Let not such vnsauorie and vnsanctified cōmunication come out of your mouths : as sometime one shall heare euen from those that brag much of the Gospell either concerning worldly matters, or their vaine sportes and pastimes of this life. Doe not for a time affect & loue your pastor for his message sake, and after a while to bring itching eares, that vnles he will speake *ad placidum*, you will persecute him, and vnlesse he wil be a wethercocke to transforme himselfe fit for your humors : you will account him an vnprofitable watchman : runne not too fast for feare you faint, neither runne aside for feare you fall in the ditch : but runne so as you may finish your course with ioy : lay your building vpon that corner stone, as you resolute to perseuer : beginne not in the spirit, and ende in the flesh : remember from whence ye are fallen, euen from your first loue, and your former care : repent, and doe your first workes, yee that know the way of truth, walke in it, worke by it, let word and deed, profession and practise be *simul eodem, & circa eadem* : concur together

together for the aduancement of the glorious crowne and kingdome of Christ Iesus. And to conclude, in the bowels of Iesus Christ I beseech all you my brethren by profession, giue no more such a scandale, by your lewd liues, as you haue done, neither to Iewe nor Gentile, to those that are without or within the Church: take the Apostle *Paul* herein for an example: walke more warily, that the Gospell on your behalfe be not euill spoken of: & finally dearly beloued, let your light so shine before men & let your conuersation be so honest among the Gentils, that they seeing your good works may glorifie God our heavenly father in the day of their visitation. And thus much of the force of these words *Sinne no more* to all that doe professe the Gospell of Christ, not so sincerely as they ought.

It followeth now to set downe the measure of this dutie: *Sinne no more. viz.* How, and of what manner of strength sinning no more ought to be with the godly: and here we may not thinke that the drift of our Sauour Christ in laying downe his dutie, is to persuaade the man healed, or in him anie one of the godly: that he expecteth in them an immunitie and freedome altogether from sinne and the remnants thereof, and that after our deliuerance from dangers, either spirituall or corporall, we should become so perfect in our profession of Christianitiy

Christianitie, as that we should be altogether pure from the blots and blemishes of any sin whatsoeuer. For the example of the godly of all ages, recorded in the booke of God, testifie the contrarie : who still feeling in them a rebellious nature , prone and prompt to sinne, doe pray continually for strength against the same. And in all humiliation doe prostrate themselves, before Gods tribunall seat, humbly crauing the Lord neuer to enter into iudgement with them for their sins daily committed : vsing these or the like speeches: Enter not into iudgement with thy seruant O Lord, for if thou doest, no flesh shalbe iustified before thee. Again, If thou O Lord marke what is done amisse, oh who may abide it. The rule of praier giuen by our Sauour Christ enforceth this point, teaching the godly while they liue, euer to pray, forgiue vs our debts, the authoritie of the scriptures confirmeth the same in many and sundrie other places, teaching vs to acknowledge and confesse , when we haue done all that euer we can, we are vnprofitable seruants : *And that if we would, we haue no sin, we deceiue our selues, and the truth is not in vs :* so that hence, if any spirit there arise, so foolish as dare affirme, that the Church and the particular members thereof ought to be a pure and sanctified Church of it selfe, and in it selfe, from all staine and corruption, either

Esay. 64. 6. 7.

Prou. 20. 9.

Eccles. 7. 21.

1. King. 8. 46.

Psal. 143. 2. &

130. 3.

Dan. 9. 5. 6. 7.

8. 9. 10. 11.

Mat. 6. 12.

Gal. 5. 17.

Luke. 19.

1. Iohn. 1. 8.

The only perfection in this life is to know our selues imperfect.

Ierom. in epist.

Nunquam ad perfectionē pertingemus, nisi confecto nostro studio. Cal. in Ephes.

in doctrine or manners, we are taught what to answere, that we can neuer be partakers of that totall freedome, and finall victorie ouer sinne, and the poison thereof, till that mortallitie be swallowed vp of immortalitie : and we enioy the presence of him that sitteth vpon the throne . The measure then of our sinning no more, that the Lord requireth of his children, as the duetie of their deliuerance, is the verie same which the Apostle *Paule* vrgeth to the Rom. *Let not sinne raigne in your mortall bodies that ye should obey it in the lusts therof: Neither giue ye your members as weapons of vnrightheousnes vnto sinne, but giue your selues vnto God.* VVherein the Apostle willeth the Rom. to straine and strue, that (being by Iesus Christ deliuered from the bondage of sin, and the flauerie of their spirituall Pharaoh) sin get not the dominion ouer them againe, that it should not like a mercilesse tyrant rule ouer them againe, neither that euer their powers and strengthes should serue to Sathans becke and bend againe : but to labour continually, that sin may die, the old *Adam* may be slaine in them, and a continuall care, and principall studie to serue God, should beare the rule, and haue the preheminance in them. *Tamet si peccatum in nobis residet, tamen absurdum est, ut ad exercendum suum regnū vigeat.* Although sinne while we liue will haue some resiancie with

*Calu. in Rom.
Cap. 6. ver. 12.*

with vs: yet is it verie absurd and vnmeet that it should ouerrule vs. *Totis viribus extinguendo in nobis peccato, & vita Dei excitanda insistere debemus.* Striue we must with all our strength, that sinne in vs, may more and more be lessened, and the spirituall life of God raised and quickned in vs, by Iesus Christ our Lord. This prooffe of the Apostle *Paule*, being so pregnant, for confirming this point of the measure of our ceasing from sinne, & performing obedience to the Lord, I wil (as God shall guide me by his holy spirit) insist a little further in laying downe the reasons and arguments, that the Apostle vseth in the two aforesaid verses: That sinne in the godly ought not to rule and raigne, and carie them captiue after their conuersion, as it did before.

Bucer. in Rom.
Cap. 6.

Let not sinne raigne in your mortall bodies. The first argument. The first argument he alleadgeth to proue that sinne ought not to raigne in them, is drawne from the filthinesse and power of sinne: it is a most filthie and daungerous matter to suffer sinne to rule in you, and to exercise power in you. But vnlesse you withstand sinne with all your strength, and keepe continuall watch against him, he will breake in vpon you, and bind the keeper of the house: this part is drawn out of these two words, *sinne raigne*. The second reason is drawne from the effect of sinne which is death, for it is sinne that causeth our bodies

The second
argument.

bodies to be mortall, as hath beene proued at large before : this the Apostle noteth in these words, *mortall bodies.*

The third argument.

The third argument is drawne from the comparison of our worthinesse in Christ, clothed with his righteousness, with the filthinesse of vnrighteousnes. For if we giue our members vnto sinne, we make them the weapons of vnrighteousnes, by meanes whereof issueth nothing from them but that which is vnrighteous altogether, whereas God hath created them in Christ to be instruments of righteousness drawne out of these words : *Your members weapons of vnrighteousnes.*

The fourth argument.

The fourth reason is drawne from the comparison of sinne & God : *viz.* of eternall death and eternall life : for when as the Apostle had said : *Giue not your members to sinne :* he annexeth the contrarie and saith : *But giue your selues wholly to God :* And that he may expresse with what seruice and endeouour we ought to addict our selues to God, and his worship, he doth not say barely : *Giue your members to God :* as he forbiddeth them to giue them to sinne, but hee saith : *Exhibete vos ipsos utique totos :* Giue your whole selues vnto God, euen all that euer is in you.

The fifth argument.

The fifth argument is drawne from the precious gift of God, which is bestowed vpon vs by Christ. *viz.* That when as through sinne

we were dead, now we liue being endowed with the life of God : then why should we not apply our selues and whole strength, for the continuall enioying of it? especially when as to make a relapse into sinne againe is to fall into euerlasting death (without Gods great mercie in Christ) from eternall life, contained in these words, as they that are alieue from the dead.

The sixt and last argument is drawne from the excellencie of righreousnes: the weapons and defence whereof we make our members, when as we giue them vnto God, and dedicate them vnto all holinesse, the speciall end, for which they were giuen vs of the Lord. Now by the due and carefull consideration of all these arguments, the diligent and carefull Christian out of this one prooffe, shall finde himselfe compassed about with many reasons and sound argumēts, all enforcing this point. After thy deliuerances bestowed vpon thee by God, *Sinne no more: Viz.* suffer not sinne to make thee his slaue no more, to make thee his carthorse, to rule and raigne in thee, to obey his lustes, to giue care to his enchantments: but hauing the vncleane spirit driuen out of thee, entertaine him no more, being escaped from the filthinesse of thy sins, fall not into thy old wont and vomit of sinne againe, but stroue and straine to be lead forward to perfection.

The sixt argument.

Phil. 3. 24.
1. Cor. 9. 24.
Philip. 3. 12.

perfection. Follow hard toward the marke: so run, that thou maist obtaine and comprehend that, for whose sake also thou art comprehended of Christ Iesus: out of all which I may inferre this conclusion, no struiuing, no ouerruling, no victorie ouer our sinnes wee haue had: most certainly no conuert, no true Christian, no dutifull man, for his manie and great deliuerances.

Heretikes.
Papists.
Cath.
Cœlest.
Donat.
Perfect.

See. Cal. in

Ephes. 1. ver. 4

Ierom. aduer-
sus Pelag. ad
Ctesiphon.

Now because the arguments of the Papists Catherans, Cælestins, Donatists, and vnpure Perfectists, for prouing and confirming an absolute obedience to the law of God, & a totall puritie from sinne, amongst the godly in this life, seeme to the reader at the first view to carrie some weight, I will a little more stand vpon the confutation of their obiections & the right sense and meaning of those testimonies of scripture, which they falsely peruert to their owne destruction, & the endangering of manie. And first let me set downe what *Ierome* his iudgement is of them in these wordes: *What greater rashnesse can there be, then for a man to challenge to himselfe, not onely to be like, but to be all one with God: which poyson hath issued from the impure fountaine of the Philosophers: and especially Pythagoras and Zeno, who affirmed that those which the Gracians call passions: as grieve, hope, fear, ioy. &c. may be puld out of mens minds, & that no string*

string, or roote of vices at all, may be remaining in men, through the exercise of vertue: which is to take man out of man, and for a man being in the body to be without the body. Thus saith Ierome. And the same man a little after in the same treatise, saith very excellently thus; *He that alwaies forgetteth things past, and longeth for things to come, sheweth that he is not content with, neither that there is any perfection in this present world.* The aduersaries, being by the examples of the diuers falles of the faithfull in all ages: their humble confessions concerning their imperfections: and the manifold testimonies of the word to this end, so hampered, that they are grauelled and can go no further: haue no refuge, but are constrained to flye to the almightie power of God: leauing what man can do of himselfe, reasoning what is Gods power in man.

I. Obiection.
See Cal. lib. 2.
instit. cap. 7.

We answer and doe not denie, but God can perfectly regenerate vs in this life, if hee will: but why hee doth it not, he hath many causes: among the rest note these. First, that wee may diligently consider the power of sin, how great it is, and what effect it hath in man, which we see cannot bee destroyed in vs, but by little and little, & that by the speciall grace of the spirit: and therefore we are so much the more to be afraid of it. Secondly, that when in this life we finde no end or stay of the con-

Answer.

2

fiect betweene the flesh and the spirit, we may so much the more long for that blessed life, wherein wee shall appeare before God, perfectly regenerate and holy : whereas if God should out of hand renew, and totally sanctifie vs, the dignitie should not bee of so great accompt with vs : but now, by little and little bringing the same to passe in vs, the perfection thereof is so much the more deare vnto vs.

3 Lastly, for this cause God doth not perfectly here regenerate vs, to the end that his power may bee made perfect in our weaknesse : and when wee are saued by meere grace, and not of workes, he that reioyceeth may reioyce on-ly in the Lord.

2. Obiection.
Philip. 3. 15.

The Scripture (say they) attributeth perfection to the godly, saying : *As many of vs as are perfect, let vs be thus minded.*

Answer.

Cal. in Phil. 3.
15.

When *Paul* reckoneth himselfe amongst the perfect, he speaketh not of such a perfection of faith in vs, as the Perfectionists do imagine: but hee speaketh there of the perfection of knowledge, in respect of the only foundation of our saluation Iesus Christ : when casting away confidence in all things, wee reioyce in the onely righteousness of Christ Iesus : and setting all other things aside, to attaine to the fellowship of his sufferings, which may bring vs to the blessed resurrection. So that this prooffe, which they vse as a daunt to driue vs from

from the trueth, may wee vse as a sword to
peare them thorow, who withstand so plaine
a trueth. Secondly, it is true by comparison,
vz. If you compare persons with persons, that
there is more vertue and knowledge to bee
found in one man, then in another: so the A-
postles well instructed in Christ, were called
perfect, in respect of them who being too
much set vpon ceremonies of the Law, were
pulled asunder from the body it selfe. So *Noah*
for his life, is said to haue been a iust and per-
fect man in his generation.

They alleadge further, that so earnestly to
maintaine this imperfection, is to make Chri-
stians slothfull: which otherwise by preach-
ing perfection, would be pricked forward to
the attaining thereof.

3. Obiection.

I answered: that the knowledge of a mans
owne imperfection in this life, doth rather
stirre the godly forward, to endeouour to at-
taine to perfection, and euery day to goe sted-
fastly forward in the course of their calling:
& to strue with the Apostle, if by any meanes
they may attaine to the resurrection of the
dead. Which obiection being thus answered,
appeareth manifestly how wicked, and di-
rectly against this sound and holesome doc-
trine of the vnperfect obedience of the faith-
full in this life, is that Canon of the Triden-
tine Councell, Can. 18. sess. 6. enacting thus:

Answer.

Phil. 3. 11.

If any man say, that the commandements of God are impossible to be kept, even of a man iustified and under grace, let him be accursed.

And here for the summary conclusion of this point, I cannot omit the testimonies of two ancient learned fathers, concerning the premisses: *Augustine* saying thus: *With what presumption doe they openly gainsay the Lords prayer, wherein all the members of Christ doe cry with a true heart, and daily voyce, forgive vs our debts?* And a most excellent saying is that of *Cyprian*, who saith; *We haue a combat with conetousnes, with wrath, with ambition: we haue a daily and troublesome wrastring with the corruption of the flesh, and with the entisements of the world. If conetousnes be vanquished, lust riseth vp: if lust be suppressed, ambition commeth in place: if ambition bee contemned, wrath galleth, pride puffeth up, drunkennes allureth, wickednesse cutteth off friendship: and yet it pleaseth a man to stay long amög these snares of Satan: whereas wee ought rather to wish to make haste vnto Christ, where we may bee freed from them all.*

August. contra duas. epist. Pelag. lib. 4. c. 10.

Cypr. epist. de mortal.

The last point that I haue thought good to note out of these wordes, *Sinne no more*, is the priuate and particular vse and application, that every one partaker of any deliuerance, either spirituall or corporall from the Lorde, must make to his own soule, concerning such dutie

dutie as the Lord requireth of him, which is this: That the wordes and power of them, should euer sound vnto his owne soule, as a summon, to bid him awake, stand vp, and walke no more in the course and waies of his former wickednes, as thus: O thou man, who so euer thou bee, who hast tasted most abundantly the sweete mercies of thy God, escaped many dreadfull dangers, passed many perils, the Lord still preserving thee, and shadowing thee vnder the wings of his mercie, till they were all ouerpast: looke now to thy selfe, how thou walkest hereafter: not so loosely, negligently and disobediently, as thou hast done before: sinne no more in vnthankfulnes, as thou hast done: sinne no more in contemning Gods long, louing, and gracious visitation: sinne no more in prophaning the Lords day: sinne no more by thy drunkennes, adulterie, Atheisme, contempt of Gods word, and many moe sinnes, wherein thou hast been found faultie: let Gods iudgements, shaken at thee as a sword for thy sinnes, terrifie thee: let the same now remoued allure thee, euer hereafter to walke, and worke, as in the presence of the Almighty. And thus may euery priuate soule, now saued from daungers, sound out the alarme of his continuall dutie, in manner and forme aforesaid: euer labouring and striving,

that the Lords preservation from imminent dangers, may bring forth and breede in vs reformation of life, and mortification of sinne reigning in vs.

And thus much for the dutie of the than deliuered: wherein hath bin shewed at large, the dutie of vs all for Gods many and miracu- lous mercies, whereof we haue of late most

abundantly tasted: and which whole

point is the subiect of this vn-

worthie treatise.

THE

THE FOVRTH SER- MON OF THE DVTYE OF

our deliuerance: drawne out of the

last words of the text: *Least*

a worse thing come

unto thee.



Ow followeth the fourth and last part of this treatise, which is the louing and friendly caueat of our Sauour Christ to the man healed: forewarning him of the danger that would ensue, if he did not presently put in practise the dutie of his deliuerance, contained in these wordes of the text: *Least a worse thing come unto thee.* The summe of the words,

In these words vttered by our Sauour Christ to the man healed, is described the danger this man was in, if he sinned againe, euen a worse thing to fall vpon him. The Lord in his former sicknes had dealt with him like a sonne: but if he continue obstinate, and offend again, he will plague him like a wayward seruant. He had visited him with a long sicknesse, to purge him, that he might be a profitable plāt: but if after this purging of the Lorde, hee still became vnprofitable, hee will the next time plucke him vp by the rootes, and cast him into

the fire. In his former sicknesse God shewed his mercifull power, and powerfull mercie in healing him, when he had no hope to be healed: but if he fall and offend againe, the Lord will shew his iust power, and powerfull iustice in condemning him. The man stood therefore in a dangerous case, better he had neuer been healed, then sinne againe: better neuer to haue receiued the sweete raine and dew of Gods blessings, then after the receipt of them, to bring forth nothing but bryers and brambles: for so hee is nie to cursing. Out of all which I gather this doctrine, *vz.* That when for sinne God hath inflicted sicknesse, sores, and grieve vpon any, and afterward he in mercie hath healed the disease, by remitting the sinne, and the partie so healed doth fall afterward into his accustomed manner of sinning againe: that same partie, whosoever he or she be, is in great daunger that God will inflict a greater plague vpon him, then euer he had before. For prooofe hereof, reade *Leuit. 26.* from the 14. verse to the end of the chapter, where the seruant of God *Moses* setteth downe, that for the peoples disobedience, and contempt of his lawes, God will bring a consumption, and a burning ague: but if they will not for these things repent, he will punish them seuen times more: if they will not then repent, hee will plague them seuen times worse then that.

The

The danger of
a relapse into
sinne againe,
after God
hath delin-
red vs out of
dangers.
Heb. 6. 6. 7.

Reade *Leui. 26.*
from vers. 14.
to the end of
the chap. and
Deut. 28.

The Prophet *Amos* rebuketh *Israell*, that though she was in captiuitie, yet was she not humbled thereby to forsake her sinnes: but rather worse and worse in contemning his Prophet in oppressing the poore, in peruer-
ting iudgement, by taking bribes: the Pro-
phet prophesieth & telleth them that a worse
thing shall come, then euer befell them hi-
therto: for whereas they seemed to crye for
the day of the Lord, he telleth them the day
of vengeance shall fall vpon them in stead of
the other. Yea one iudgement shall follow
after another. *As if a man did flie from a Li-*
on and a beare, and did meet him, or went into
the house and leaned his hand on the wall, and
a serpent bit him: Gods iudgements shall be
readie to seaze vpon him, what way soeuer he
turne him. Wisedome telleth the wicked, that
because she hath stretched out her hand, to
correct diuerse of her rebellious sonnes, and
yet they continued wicked, and would none
of her correction, loe the next time she will
stretch forth her hand, but not as before: be-
fore she stretched and spread abroad both her
armes of mercie, clocking her disobediēt chil-
dren vnto her: *As the hen gathereth her chic-*
kens vnder her wings: But her second stretch-
ing shalbe as an Eagle prepared for his pray, to
bring vpon them sodaine desolation and de-
struction like a whirlewind. *Esay* speaking in

Amos. 5.

vers. 10.

11.

12.

Vers. 19.

Pro. I. vers. 24.

Vers. 28. 29. 30.

Math. 23. 37.

Esay. 65. 12.

Jerem. 2. 30.

Exod. 13. 28.

Luke. 17. 17.

Heb. 6. 4.

Heb. 10. 26.

Mat. 12. 45.

Heb. 6. 6.

2. Pet. 3. 13.

The right
sense of the
word (least)
in this place.

the person of the Lord to his rebellious *Israell* saith: *I shall number you to the sword, and all you shall bow downe to the slaughter: because I cried and you did not answer, I spake and ye did not heare, but did euill in my sight. Ieremie complaineth, that although they were smitten and corrected, yet all was in vaine: And howe fearefull a thing it is, after God hath giuen vs health or deliuerance out of dangers, to offend him againe by our loose life, appeareth by Pharaoh and his fearefull ende, and by that sharpe censure Christ gaue of the nine lepers by him cleansed, and yet remained vnthankfull. And if it be so dangerous to sinne againe after the recouerie of the health of the bodie, much and more dangerous it is for those to fall againe, whom God hath enlightned with the sight of their sinnes, and knowledge of the truth, for they entertaine other spirites worse than the former, they crucifie againe the sonne of God, and therefore better had it beene for such neuer to haue knowne the way of truth, then after they haue knowne it, to prophane it, by their lewd and wicked practises, least a worse thing come vnto thee.*

This word (least) doth not here signifie any vncertainty, as being a thing proceeding from man, whose promises or threatings are vncertaine: but it signifieth a thing most assuredly, that will come to passe, as being a iudgment

ment proceeding from the father of light, with whom is no variableness nor shadow of turning. We may not dally with the threatnings of the Lord here, as *Enah* did with the commandement in Paradise: who when the Lord had absolutely threatned death to them as soon as ever they should transgresse his commaundement; *Enah* by the subtiltie of the serpent is brought to make a peradventure of that which God absolutely set downe, and saith: *Of the fruite of the tree in the midst of the garden, God hath said, ye shall not eat least ye die.*

Iam. 1. 18.
Gods iudgements are not to be dallied withall.

Gen. 3. 3.

It may be, some now a daies may sooth vpon Gods iudgements and threatnings, and sooth themselves in their sinnes and say, tush, to sin is not so great a daunger as it is taken to be, for we see them that most offended, flourish faire, and stand as well as the best: and besides, his iudgements are but threatned with a peradventure, or perhaps take heed ye catiffes, and these blinded men of the world. For this word (least) signifieth thus much: That hee aduise them to beware, for if he doe not, assuredly a worse thing will come vpon him. And that Gods iudgements threatned against the wicked, are without any peradventure, as coming from a God not vncertain what to do; marke what *Moses* speaketh in the person of the Lord: *If I whet my glittering sword, and my hand take hold on iudgement, I will execute*

The speech of a careless Atheist.

A bone for such to gawe vpon.

Deut. 32. 41. 4

ente vengeance on mine enemies, and will reward them that hate me: I will make my arrows drunke with blood, and my sword shall eat flesh: And David saith: God shall wound the hairie scalpe of such an one as goeth on still in his wickednesse. And the authour to the Hebrewes, hauing perswaded to holinesse of life, addeth the daunger, and saith: For our God is even a consuming fire: Again the same author sheweth the danger all such are in, as by their continuance in sinne (after they haue receiued the knowledge of the truth) do crucifie againe the sonne of God, addeth as a cōclusion these words: It is a fearefull thing to fall into the hands of the liuing God. To conclude therefore this point: Gods iudgements being threatned against the wicked for sinne, they are ineuitable without alteration: vnlesse they presently put in practisethe holsome counsell of the Apostle Paul to the Corinthians: aduising them to enter into a serious and sound adiuudging of themselves, and so they should escape the great and fearefull iudgementes of the Lord, which was partly begunne alreadie in execution amongst them, and partly was readie to be inflicted vpon them. It must be an eye to see Gods iudgement, a heart to feele Gods iudgement, a conscience to condemne, and all concurring together, to prostrate, throwe downe, and truly to humble the full man,

Heb. 12. 29.

Heb. 10. 31.

What will alter Gods iudgements.

1. Cor. 11. 31. 32

vnder Gods mightie hand, crying with the prodigal sonne: *O father I haue sinned against heauen and against thee: and am not worthie to be called thy sonne*: I say it must be, all these wrought most soundly by the worke of Gods spirit in the sinner that must be as a stoppe to Gods iudgements, and a stay of his anger manifested. *Least a worse thing come vnto thee, &c.* These words may be the speech of a master to his seruant thus: I haue taken thee napping twise or thrise, nay often, and haue louingly admonished thee of it, but if thou plaiest the like again thou shalt smart for all: or of a schoolmaister to his scholler, whose waggish trickes and great negligence he hath often pardoned: but now threatneth the next time shall pay for all. Euen so God from time to time seemed to winke at the sins of this man, yea euen at the finnes of vs all, and like a louing schoolemaster beares a while with our offences: but either now cease from sinne, learne to doe well, and be a good scholler in Christs schoole, or else looke thy lord and master, the Lord *Iehonah* will take an account for all, and in the ende pay thee home. (*Least*) this word (*least*) vsually in the scriptures importeth great necessitie of the matter in hand to be put in speedie execution, as in *Ieremie*: *Breake vp your fallow ground, sow no more among the thornes, be circumcised to the Lord, and be no*

What the Lord long for bearing requieth.

(*Least*) importeth necessitie.

Ierm. 4. 4.

more

more stisnecked, least my wrath breake forth and burne like a fire, &c. And the Psalmist; Kisse the sonne least he be angrie, and so ye perish suddenly, if his wrath be kindled, yea but a little &c. And that necessarie admonition of our Saviour Christ to his Disciples: *Watch and pray least ye enter into temptation.* And last of all, that earnest caueat of the author to the Hebr. to all the godly Iewes, for perseuerance in the profession of the Gospell, and practise of holy daies meete for the measure of the grace of God they had receued, saith thus: *Take heed brethren (least) at any time there be in any of you an euill heart and unfaishfull to depart away from the liuing God.* Out of all these aforenamed phrales may be gathered the vrgent necessitie that was imposed vpon this man healed, presently to put in vre the continuall dutie of his deliuerance, and insinuateth also vnto euery one of vs, or rather as a continuall cry soundeth in our eares. O ye negligent, coole, carelesse, disobedient, and scornfull people in the North parts of England, who deseruing Gods wrath for your manifold sins are yet now in the multitude of his mercies, freed & deliuered from the effect of his wrath, *sinne no more*, least if you againe tempt and prouoke the liuing Lord to anger, he call you to recken and giue an account for your selues, & so ye shall neuer be able to answere one of a thou-

Psal. 2. 12.

Luke. 22. 40. 46

Math. 26. 36.

Mar. 14. 32.

Heb. 3. 12 &
vers. 13.

The vrgent
necessitie of
performing
dutie to the
Lord.

An alarme to
the North
parts of Eng-
land.

Heb. 3. 9.

thousand. Further in that our Saviour Christ heere admonisheth the man heeled of his daily danger, if euer after hee doe not crucifie the olde *Adam* with the lustes thereof: we note the louing care & mercy of God, not to bring destruction vpon any, before he hath both largely & louingly forewarned them of the danger, yea he desireth not the death of a sinner, but rather that he conuert and liue according to the rule of the Apostle, the Lord is not slack as some men count slacknes, but is patient towards vs, would haue no mā to perish, but would haue all men come to repentance, and all are inuited to the mariage of the Kings sonne. To conclude therefore this point, we learne heere that all excuse or censuring the Lord of hard dealing in iudgmēt is removed frō the wicked, seing all of thē before they vndergo the intollerable burthē of his wrath are offered most abundātly to drinke of his loue.

God euer warneth before he plagueth.

Ezech. 18. 23.

2. Pet. 3. 9.

Math. 22.

No cause to censure the Lord of hard dealing in iudgement.

[*A worse thing.*] For the consideration of the measure and greatnes in some sort of this punishment, which heere is threatned the man if he offend againe, I wish thee diligent & wise reader, to giue a glaunce backe to the viewe of his former sicknesse, and certainly that will giue thee some probable demonstration of the measure of his punishment againe. It is verily likely that his correctiō was laid vpon him in his youth and the verie time, which by nature

View in particular.

Cal. in Ioh.
Cap. 5. vers. 14.

ture

Cap. 5. vers. 5.

Cal. cap. eod.

ture, yeeldeth pleasure to the bodie, was altogether painefull : continuing with him, the space of 38. yeares, all that while no vse of his bodie, to minister any comfort. Whereupon I may say with *Clavin*, to euery man that considereth hereon: *Quàm gravis fuerit tot annorum pœna, reputa* : Waigh well with thy selfe how painefull was the continuance of such a grievous paine, for the aggrauating whereof, this one thing did not a little worke, that when this poore soule so long had beene soaked and bathed in his affliction full 38 yeares, he grew to be forlorne, forsaken, and helpelesse altogether in respect of any man : continually many diseased, by helpe of others brought to the poole, and so healed, and yet he a distressed soule, pitied of none, relieued by none, expecting still, some would cary him, but all in vaine, crying for comfort, but comfortlesse still : so that with *Iob* we may well say, that he seemed to be euen as a butte, or marke that God had set to shoote at, and to pierce through with the arrowes of his anger, and that to mans iudgement hardly a more comfortlesse sorrow could be laid vpon him, and yet lo at last healed by him, who euer healeth, when all meanes of healing seemed to fayle. this man I say, is now by Christ admonished to looke to the dyet of his soule, that he do not surfet with sinne againe, least a sorer plague befall

Christ healeth
when it seemeth
to be
past healing.

befall, both bodie and soule, then befell him before: a sorer will you say, how can that be?

for in his former visitation he was comfort-
lesse, helpelesse, and hopelesse in regard of
man: oh, how then can a worse thing come
vnto him, I wish all men aswell those that
haue felt great and grieuous troubles either
in bodie or soule, or both themselues, as also
those that haue beene eye witnesses, or eare
witnesses of their neighbours, or countries
great afflictions: to beware of such like com-
plaints as thele: or aggrauating their punish-
ments so greatly, as though God had not in
store a greater for them, if they offend againe,
and to make all that shall reade this, more cir-
cumspect in this point, I will set downe the
excellent saying of the afore-recited author
Caluintouching this one point: *Non dubiū est,*
quin sibi horrendos sapē, & prodigiosos crucia-
tus, miseri homines, improbis suis querimonijs
accerfunt, dum negant mala sua augeri posse.

VVithout all question, wicked men do heape
vpon their owne heads, many great and fear-
full iudgements, while after a complaining
manner they cry out and say, their griefes
are so great, and punishments so intollerable,
that God can lay no greater vpon them: let
this euer be a warning vnto vs all, patiently to
abide, & willingly to wait for our deliuerāce
out of dangers, and being deliuered, carefully

A glance to
his former
griefe.

Beware of cō-
plaining a-
gainst Gods
iudgement.

Caluin cap. eod.

Complaining
against God
hastneth con-
demnation.

Patience in
paines is
profitable.

to put in practise the dutie that we owe for our deliuerance: least if we doe not, a worse thing come vnto vs.

A worse thing] Two waies especially Christ here threatneth to bring a worse punishment vpon him then before, if hee offend againe.

- 1 First, though the former punishment for continuance was long, for paines extream, for remedie almost hopelesse: yet is the Lord of power to inflict, and here threatneth that hee will inflict a greater and more grievous punishment, in all circumstances then before: out of which learne this doctrine following: namely, *Nullas esse tam atroces & saeuas poenas, quibus non aliquid addere Dominus possit, quoties visum fuerit.* There are no punishments so great laid vpon the wicked, which the Lord *Iehouah* is not of power to aggravate and make greater, whensoever the same shall seeme good vnto him.

Caluine.

- 2 Secondly, if the mā healed by Christ, offend and sinne againe as before, a worse thing shall befall him, in regard of the Lords protection. For though in the former his griefe was great, and his sicknes of long continuance: yet from the beginning thereof, till the perfect healing of the same, the Lord euer assisted him by his power, prepared him by patience: and though of the one hand the poore man seemed to bee forlorne, yet with the other hand the Lord still

vpheld him, as faithfull in his promises, laying no more vpon him, but as he gaue him strength to beare, and in the midst thereof gaue him a comfortable issue thereout. But loe, the next time that the Lord commeth against him, he will not onely by his infinit power, lay vpon him a forer plague: but that also which is more fearfull, he will withdraw from him his louing protection: which blessed protection, did in his former sicknesse euer vphold him from perishing. In his former visitation he dealt like a father, whose tender affection and loue to his childe, euer ouercommeth his anger: but his next visitatiō (as I said before) shalbe in iudgement, giuing him ouer to his owne strength, and in the midst of his agonie, leauing him to shift for himselfe. Which, oh alas, when that commeth to passe, hee shall neuer bee able to shelter himselfe from Satans tyranny, nor saue him, as he was before saued, from deaths dominion. Hereafter let all mouthes be stopped, from murmuring against their sorrowes: or saying, they are so great that God can make them no greater: seeing two waies haue been told you, how the same may be effected. The first by his great power, which is without bound or limitation. The second, which more fearfull is, by spirituall desertion, giuing them ouer to their owne strength, and by withdrawing from them his gracious and fatherly protection.

Comparison.

I
By greater
plagues.

2
By spirituall
desertion, and
by withdrawing
his former
protection.

tion, in the time of their fearfull affliction.

The vse.

Search the particulars of your late visitation, both by dearth and the pestilence.

Then let all in generall, and particularly all of vs my cuntrymen, make this particular vse, and application hereout, to the benefit of our owne soules, euen throughly to examine and search, with what sicknesse, sore, trouble, or danger, we haue been afflicted: in what manner, measure, and how long: and after this, that if extreame was our affliction, great our danger, and our case vtterly remediles, without the sole saluation and deliuerance of him, who is vnto his owne Church all in all: surely then to determine for a most certaine trueth, that hereafter, vnles our Lord & maister finde vs more carefull schollers, in learning of his will, and more obedient sonnes in doing his commandements: as sure as we breathe, so to looke, that ere it belong, a heauier lode shalbe laid vpon vs, which we shall hardly disburthe vs off. If before this, yea euen of late, the Lord hath beaten vs blacke and pale, by his seuerer punishments of dearth and pestilence: and yet being now healed thereof, presently forget our punishments, and God, that inflicted the vpon vs: tremble and feare, for certainly then God will not forget our sinnes: but if they hale him on to come against vs yet againe, take heede that with his third whip he scourge vs not, till blood run down from top to toe: when there shall be nothing heard, but a fearfull noise and

Though we forget God in our dutie, yet he will not forget our sins

lamentation, alas, alas: in which distresse,
(which is most fearfull) the wicked carelesse
contemners of his mercies, shall then seeke vn-
to him earely and late for helpe. But I make a
question whether they shall finde him or no:
they shall call vpon him, but I am afraid hee
will answere in thunder: and the reason doth
Wisdom tell; because they hated know-
ledge, and did not chuse the feare of the Lord.
The cause doth *Jeremy* tell: like disobedient
children, they did not humble themselves vn-
der the Lord, when they were corrected. And
surely, if a worse thing, a worse plague come
vpon our North-parts of this land againe, it is
because (as diuers to their griefe, haue both
seene and heard) that many of you, great
townes, great congregations, priuate families
and persons, after your deliuerances, healings,
and restoring to your former liberty, haue not
with *Moses* and with *Deborah*, assembled
your selues together, and lift vp your voyces
in praise to the Lord, and a faithfull promise
to become euer after carefull in his seruice:
which thing you ought to haue done. But ra-
ther your meetings haue bin, and are, to shake
hands with your former sins, and to bid them
welcome againe amongst you: hauing for a
time been taken from you, by reason of your
affliction. Your songs haue not been to praise
God, but rather (as I haue heard) in place ther-

Prou. 1. 28. 29.

Ierem. 2. 30.

What is the
cause if our
countrie be
plagued a-
gaine.

Exod. 15. 2.

Iudg. 5. 2.

Much abuse
in many pla-
ces & townes
after their late
fearfull visita-
tion.

Piping and
dancing.

Lords of mis-
rule and dis-
order, with
many moe
vnlawfull
sports.

Esay 49. 13.

Our meeting
again, after a
long separa-
tion, I am a-
fraid abused.

Heb. 10. 23. &
3. 13.

of, prophane Enterludes: and generally your protestations, not one to crie to another, and all ioyntly to sound together, saying: *Reioyce O heauens, be ioyfull O earth, burst forth into praise O mountaines: for God hath comforted vs his sinfull people, and hath had mercie on vs his late afflicted ones.* Neither (I am afraid) haue you been carefull to say with *Moses: The Lord is our strength and praise, and he is become our saluation: he is our God, and wee will prepare him a tabernacle: he is our fathers God, and we will exalt him.* And to conclude, whereas many of you (my beloued countrymen) haue been depriued of the enioying of one anothers fellowship, in the time of your affliction: which now (blessed be the name of God) is restored to free libertie of fellowship and societie one with another: I say, I am afraid, that your meetings together, after a long and lamentable separation, hath not bin to prouoke vnto loue, and to good works, and to exhort one another daily, while it is called to day: but rather in stead of this, the drunkard to associate himselfe with his drunken companions, the whoremonger to seeke for his harlot, the vainglorious man for his flatterers, the carnall man for his confederates, the vsurer for his creditors, one wicked man with another, and so to renew that wicked bond and league of their sinne: at all

which you ought to haue taken your last farewell, neuer to haue communicated any more with such vnfruitfull works of darknes. *Ephes. 5. 11.*

Shall come vnto thee.] Out of this place we may gather this excellent point: namely, that as the godly bringing forth the pleasant fruits of righteousness in their liues, haue still more & more the sweete mercies of God multiplied vpon them, till they enioy them in their fulnes in the kingdom of glorie. Euen so the wicked, that after Gods graces powred downe vpon them, doe still notwithstanding bring forth nothing, but the weedes and brambles of iniquitie, haue Gods iudgements still more and more increased against them, till at the length they presse them downe to hell. Againe, I gather hence this doctrine, that if euill come vpon euill, and punishment vpon punishment: we may iustly impute it to our owne obstinacie, and wilfull rebellion.

Note well the godly goe still forward till they come to heauen: but the wicked stil backward till they go downe to hell.

Thanke our vnthankfulness if moe plagues come.

Last of all, let this doctrine be the conclusion, both of this point, and this part of Scripture: *Si nil ferulis proficiat erga nos Deus, quibus leniter nos tanquam teneros ac delicatos filios, humanissimus pater castigat, nouā & quasi alienam personam induere cogitur*: If God, by his whipping of vs, profit vs nothing, where-withall, like a most kinde father he correcteth our contumacie and disobedience: hee is enforced to take vpon him another habit, and to manifest

If mercie will
not moue,
iudgement
will throw
downe.

manifest himselfe in another manner, changing mercie into iudgement. And therefore let vs euer learne the end of Gods fatherly correction, to bee our daily reformation, and more increasing in the gifts and graces of the holie spirit: euermore remembring the danger that will ensue, if daily we doe it not, and the sharp censure we shall vndergoe if we forget it: euen this, that the Almighty *Iehouah* will, *quasi atrocioribus malleis*, with the heauy and insupportable beetles of his iudgements, presse downe, & vtterly bring to desolation all those, *quibus mediocris pœna nil profuit*, that is, whose hearts were not mollified, and their liues reformed with the Lordes former sweete and comfortable affliction. Which (my beloued) that the former may euer take place in vs, and so escape, that the latter be neuer laid vpon vs, the Lord for his infinit mercies sake grant vs, euen for his sonne Christs sake, who by his blood shedding hath so dearely ransomed his Church: and vnto whom with the Father, and the holy Spirit, be all glorie, maiestie, praise, and dominion for euermore. Amen.

The conclusion.

FINIS.

